

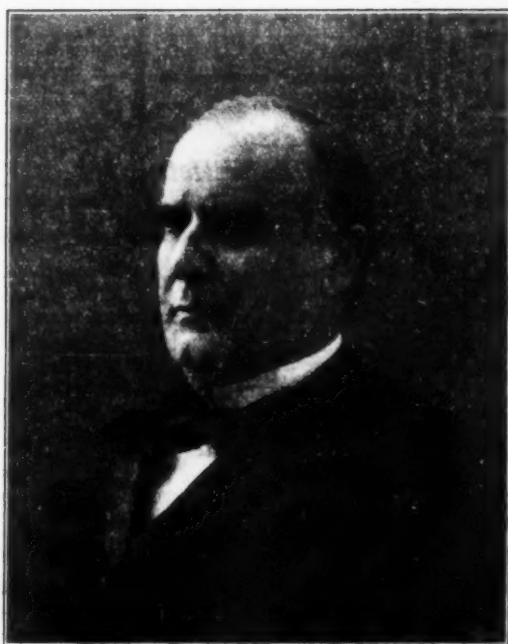
CHRISTIAN CENTURY

Of the Disciples of Christ.

Vol. XVIII

Chicago, Sept. 19, 1901

No. 38.



Our Late President, Wm. McKinley.

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A New Book on a
most important &
timely subject

“Our Plea for Union And The Present Crisis”

By Professor
Herbert L. Willett



HISTORIC review of the religious position and the present opportunities and perils of the Disciples of Christ. A series of editorial articles from the pen of Dr. Willett, which appeared recently in THE CHRISTIAN CENTURY, dealing with the subject of Christian Unity, called forth so many expressions of appreciation and demands for their appearance in more permanent form that

The Christian Century Company has secured their thorough revision and enlargement by Dr. Willett and now presents them under the above title, in the form for which so strong a demand has been made.

The following table of contents will give an idea of the scope and motive of the book.

Introduction—The Task of the New Century.

1. Are the Disciples a Denomination?
2. Have we the *Sect Spirit*?
3. Do the Disciples Desire Christian Union?
4. Do We Wish Apostolic Christianity Restored?
5. What do We More than Others?
6. What Constitutes a Sectarian Attitude?
7. A Historic Instance.
8. The Two Paths.
9. Denominational Sentiment.
10. Apostolic Christianity—The Sources.
11. Apostolic Christianity—The Doctrine.
12. Apostolic Christianity—The Ordinances.
13. Apostolic Christianity—The Spirit.
14. The Form of Christian Union.
15. The Church of the Future.
16. Christian Unity—An Appeal.

Dr. Willett needs no introduction to our readers. Every Disciple is familiar with his name and the prominence of his work. He is not only a leader amongst our own people, but is generally recognized as one of the best known and most popular Biblical lecturers on the American platform. The fact that he is the author of *Our Plea for Union and The Present Crisis* is ample assurance of its surpassing interest and value.

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THE CHRISTIAN CENTURY.

OF THE DISCIPLES OF CHRIST.

Volume XVIII.

Chicago, Ill., September 19, 1901.

Number 38.

THE HOUR OF NATIONAL ECLIPSE.

A nation's hopes have been blasted. The dreaded blow has fallen. The assassin's bullet has done its fatal work. With hushed hearts we bow before the inscrutable mystery of the untimely death of a good and useful ruler. Out of this dark event may there come good issues, of which we, in the sharpness of the present sorrow, dare not dream. The President is dead; but the Lord lives and reigns; and in his hands are the destinies of the nations.

THE TEACHING POWER OF JESUS' LIFE.

THE most impressive element in Jesus' power as a teacher lay in his life; for whatever Jesus did he was still teaching, and the lesson of his life itself is as important an aid to faith as any of the doctrines he taught. To watch Jesus and to gain a knowledge of his way of living is to enter his school in the fullest sense and to "learn of him." Jesus called men less to a consideration of the things he taught than to the study of his own life as normal and ideal, the possession and imitation of which are to be characteristics of his students. The quality of Jesus' life which constituted its outstanding feature was his abiding consciousness of the Divine Presence, which made the life of God more real to him than any other experience. To him the reality of God's life was more impressive than any argument which could be framed to prove it. It was axiomatic; it was certain; it was a fact of daily experience. To live thus in the presence of God is the privilege of the pupils in the school of Christ. This sense of divine companionship revealed itself in Jesus' constant use of prayer. Prayer was to him not simply a petition for blessing, but it

was the enjoyment of companionship with God. Of him it might have been said in far truer sense than of Enoch of old, "He walked with God." Prayer was the natural speech of this intimacy. Again, our Lord loved and was saturated with the words of Holy Scripture. The Old Testament was the subject of his constant study and reflection. Its great words had fastened themselves in his mind. Its most important portions, like Deuteronomy, Psalms and Isaiah, were known to him from childhood, and he frequently quoted them in his conversation. He possessed the Scripture with a consciousness of its value and of its limitations. He used it as an instrument because of its appeal both to his own life and to that of his fellow-men. As a product of the Spirit of God in the hearts of Jewish saints and prophets, it had the promise and potency of new forms of spiritual teaching yet to issue from that same Spirit in his work with the generation of believers in Jesus. The Old Testament was yet to be completed by the New, and Jesus was thus the center and inspiration of the whole, himself the possessor and lord of both covenants. It was his to use and to reject, to approve and to condemn. That which was temporary and imperfect in the Old Testament he quietly laid aside. That which was abiding he impressed upon his hearers by constant reiteration.

Once more, the student in the school of Christ, studying his character, seeking its secret, observes his serenity and calmness in all situations. This was not alone a poise of temper or a mastery of himself, though this self-possession and quietness was one of the secrets of his extraordinary power with men. But there is a still higher serenity which finds its place in our Lord's character. It is that calmness of conscience in the face of the highest ideal, which astonishes the world. Kant declared that the starry heavens and the moral law filled him with amazement. It was the demand of the moral law, with its majestic imperative which allured and yet baffled him, that made him believe in the future life as the only means of attaining so august a standard of conduct. He felt the appalling chasm between his ideal of righteousness and his actual embodiment of it. Yet Jesus, who possessed the clearest vision of the perfect life which has ever been experienced among men, lived in the serene and satisfied consciousness of complete attainment. This thought is nothing less than thrilling to any sensitive and eager mind, and makes Jesus the moral miracle of the world. Then, too, his sympathy for man, his love of every class, his power of inciting men to noble purposes, his wonderful reserve force which made him equal to every emergency, his inexhaustible resources, the wholeness and sanity of his

mental and moral life, his unfailing optimism in the face of apparently appalling difficulties and the seemingly hopeless task of securing the regeneration of human nature—these things constitute some of the outstanding features of our Lord's nature which make him the supreme teacher of men, and draw the world to him for the study of his life as the norm of all human experience and the living embodiment of a divine life in terms of human experience.

When men are asking the question, as so many are doing, How can we know what Jesus would have us do? it needs to be remembered that his teachings take less the form of particular decisions upon matters of daily life than of an attitude of soul which is itself illuminating and illustrative of the will of God for our human life. Those who would know what Jesus would have them do may find an infallible answer to every question which arises in their own experience, by appeal either to the things which Jesus taught or to his own attitude and bearing when confronted with the various problems of human life. It is fortunate that he did not seek to give explicit instructions. The variety of circumstances in which men are placed would have made such a task impossible. He gave rather an illustration of how a life in perfect harmony with God adjusts itself to every human experience. No one who studies attentively the life of Christ need be long in doubt as to what he ought to do in given circumstances. Each one must come to his own free choice. Two men in a given situation might decide to go in opposite directions, where it would be impossible to tell in which path lay absolute truth. Where the pathway is obscure one must follow his own deliberate and prayerful convictions as to what Jesus would have him do. Two men might question as to their duty in a time of national commotion, such as the breaking out of war. One man decides that if he does as Jesus would have him do, he must give his life to the defense of his country, and so he enlists. The other decides that the Spirit of Jesus is opposed to war and that no cause can justify his taking up arms. He therefore declines to enlist. For either to do as the other does, would be wrong, since each by deliberate attempt to submit to the will of Christ has reached his own conclusion. Yet such instances of opposite tendency are rare, and as the Spirit of our Lord becomes more prevalent they will grow rarer still, until with the truly enlightened body of believers trained in the school of Christ, public service and private conduct will alike be regulated by obedience to the mind which was in Christ Jesus, and is also in those who submit themselves to his Spirit and "learn of him."

Build a little fence of trust
Around today;
Fill the space with loving work,
And therein stay.
Look not through the sheltering bars
Upon tomorrow:
God will help thee bear what comes
Of joy or sorrow. —Mrs. M. F. Butts.

COLLEGE DEGREES.

BY THE VISITOR.



OW and then the subject of academic and honorary degrees is brought to mind by the discovery of some unusually crooked method by which they are being secured by the unworthy but aspiring. In general there seems to be but little conscience on the subject in America, either on the part of those who are seeking for them merely as ornaments, or of those institutions which confer them for a price without exacting from the candidate a suitable course of study as a preparation for their reception. To be sure, the reputable institutions in this country, as in Europe, are careful to maintain a high standard of scholarship and an adequate course of preparatory study as prerequisites for the degrees given in course, and only confer the honorary degrees on men distinguished in some particular manner by notable service to science, literature or the public welfare. But the zeal to secure and the willingness to confer, when exhibited by cheap men and cheap schools, tend to bring the whole matter of degrees into disfavor and ridicule in the minds of the discerning.

Of course, the root of the evil lies in the inflated airs assumed by small academies, who call themselves colleges and universities, and arrogate to themselves the right to confer university degrees. At first sight it might seem that such institutions ought to be limited by charter to the privileges that lie historically within the range of academic function. But even the cheapening of the entire scheme of degrees, which results from this unregulated assumption of rights on the part of the small school, is less to be feared than the attempt to restrict such offenders by law. The atmosphere of learning ought to be free and unhindered, and wherever external authority limits the freedom of either an instructor or an institution, greater harm is sure to be done than can be compensated by the advantage gained. The only remedy to be hoped is the growth of the institutional conscience and a certain self-respect on the part of college officers, which, both by recognition of what is respectable and fitting in educational work and by a desire to uphold the sacred traditions of sound learning, will prevent those breaches of academic propriety so frequent in recent years in American schools, in the bestowal of unearned honors on unworthy men by unfledged institutions.

The fault no doubt lies primarily with the college. It may be taken for granted that many men who lack entirely the requisites will seek degrees. The college and university have always been looked to as the upholders of academic propriety and the defenders of the honors they have created. It is theirs to refuse bestowments that degrade the fair fame of such degrees as bachelor, master or doctor. To see an institution which is conspicuous by its meagerness of foundation and requirements conferring any or all of these degrees is not only a travesty on education, but a disgrace to both the school and the recipient. When an institution which is scarcely more than a fair academy persists in conferring the baccalaureate degree, or a college with a course barely sufficient to entitle its graduates to enter the upper classes of reputable universities, claims and exercises the right to dispense the degrees of master and doctor, the value of all degrees is cheapened in the minds of unacademic

people, and in educational circles the school and its beneficiaries are the objects of the contempt they deserve.

The Visitor heard the remark made, only recently, by a young man who was unwilling to spend the time demanded for a degree he wished. "Well, I don't need to waste any such time to get that degree. — College will give it to me for five dollars and a quarter of the residence you require."

The college named offered a course which by no stretch of the imagination could be regarded as affording competency to confer any degree beyond that of bachelor. Such schools gain for themselves an ill name in educational circles, and subject even their best and most industrious graduates to suspicion and special scrutiny when they present themselves at the doors of the higher universities. Some of the western states are particularly afflicted with this curse of "inflation" in college catalogues and programs. It is often the case that a school, the most prominent feature of which is a "business college," or a "school of oratory," or a "college of music," secures the addition of some linguistic, scientific and literary courses, and an affiliation with a neighboring law or medical school, and starts out in business as a "university." Its dominant purpose being commercial, it regards its so-called "honors" as commodities to be had at a fixed price. In such an atmosphere one is likely to find masters of arts, and doctors of laws and of philosophy multiplying.

In one of our middle western states statistics show that more doctors of philosophy were created in a recent year than all the German universities combined produced in the same period, and it is a recognized fact that of the dozen schools thus responsible, not more than one or two have the slightest academic right to confer any degree higher than that of bachelor. Perhaps these schools may be said to "rise by degrees"; but their fall in educational esteem is far more rapid.

The singular feature of this business is that the denominational schools are the worst offenders. The state institutions, for the most part, maintain a fair standard of respectability in the matter of honors. It is the church schools that transgress the line of good usage. A member of the faculty of a denominational college said to the Visitor not long since, "Yes, our school is a great sinner in this regard. It seems to be the rule that a minister who has preached for three years after graduation without conspicuous scandal, and can produce ten dollars, is entitled to the degree of doctor of divinity." This no doubt explains the fact that so many "D. D.'s" are let loose upon the public. But any school which is an offender of this sort is sure to pay the penalty in time.

Another short-cut to degrees is by the correspondence method. Men have learned the fact that the honors are wanted. Not yet prepared to abandon entirely the demand for study as a prerequisite, they have devised the convenient makeshift of allowing "non-resident" work—i. e., reading or study at home, to stand as the full complement of a college course. It need hardly be said that no degree given by correspondence is worth the paper it disgraces, or would receive the slightest recognition from any reputable institution. Correspondence work has its place, and a valuable one, in education, where it is the only means at hand, but it can never be recognized as a substitute for resident study, or as competent to earn a degree. Yet only a few weeks have passed since the Visitor

met a man who had widely informed the little public of his town that he was a doctor of philosophy of the University of Chicago. When the statement was made to the Visitor he doubted its correctness, and took pains to inquire somewhat more fully into the matter. When asked for explicit information the "doctor" fell back upon the assertion that he had never been in residence at the university, but had gotten his degree by correspondence. Knowing this to be impossible, the Visitor asked for dates and facts, and the confident recipient of the degree discovered that his honors had come from an institution calling itself "The National University, of Chicago," in which title the "National" was sufficiently inconspicuous to leave the misleading title to do its work. It turned out that the only "correspondence" required was the interchange of business communications necessitated by the acceptance of an advertised offer and the payment of the small fee demanded. This bogus diploma mill is now on the way to a final closure, and with it will go one more source of fraudulent degrees.

There is no short cut to academic honors. If they are earned in a reputable institution or are conferred in recognition of really meritorious service by a competent school, they may be worn with a consciousness of honesty and appropriateness. Otherwise they bring only disrepute to the institution bestowing them and to the man who wears them.

HOW TO BEGIN.



WE call attention to a symposium in this issue on "How I Begin the Winter's Work?" During the past two months there has been a letting down of effort; the grasp upon the serious work of life has been loosened; the bow has been unbent. Now the churches and pastors are beginning to pick up the fallen threads; they are trying to get a grip upon things; they are trying to get the machinery of church activity set in motion.

Taking Up the Work.

Some are taken up by their work. They are pushed into it; they are carried along by it. They do things because they are forced upon them. They come up to them with shrinking; they are relieved when they are over. Others take up their work eagerly and gladly. They have been thinking about it, planning for it; and now with recruited energies and revived hopes they enter upon it enthusiastically.

A New Purpose.

Like the artist who, when asked, What is your best picture?" answered, "The next," many a pastor is determined to make the next year's work his best year's work. Divinely dissatisfied with past attainments, painfully conscious of the discrepancy between the ideal and the actual, he is determined to press on to higher things. He wants to forget past failures and successes; he wants to outdo his past; he wants to be wiser, holier, more largely successful in his work. To fulfil his high calling is his settled purpose.

A Condition of Success.

A prime condition of success is concentration. It is impossible to be intensely interested in or intently employed on a multiplicity of objects at once. Power is lost in the measure in which it is divided. It gains force when it flows in one channel. Preachers are

not to be men of one idea, but they are to be men of one work. They are to say, "This one thing I do." They are not to leave the ministry of the Word to serve tables; they are not to scatter their fire. Like the racer in the Olympic games, they are to make a straight course for the goal.

Methods of Work.

To suggest methods of work for another is always a hazardous thing. Nothing ought to be allowed to hinder the free play of personality. Mechanical methods are to be sedulously avoided. They are always fatal to the truest success. Yet methods of some kind are necessary. Work to be effective must be reduced to a system. No general will succeed who does not have a plan of the campaign; and no preacher will succeed who does not map out his work with care, and resolutely keep himself to the things he has planned.

The Personal Equation.

That, after all, is the important thing. It is the powder behind the ball; it is the man behind the gun; it is the force that makes the method employed effective. Christianity is a life and it needs for its propagation the service of living souls. Professional work can never take the place of personal work. Every Christian is to be a worker. The church is the pastor's force rather than his field, and his highest success will be realized not in doing the work himself but in getting the entire church at work.

THE REAL FOE OF THE WORKING-MAN.

When addressing the union workingmen of Galesburg on Labor Day, Bishop John L. Spalding of Peoria gave utterance to these bold and true words: "The foe of labor is not capital, but ignorance and vice. In the whole English-speaking world at least its worst enemy is drink. More than a combination of all employers, the saloon has power to impoverish and degrade workingmen."

We are simply beating about the bush when we ignore the influence of the saloon as a breeder of poverty and crime. It is a sad blot upon our boasted civilization that an institution which works against the welfare of society is legalized and fostered. The saloon is a social anomaly, and ought to be rooted out.

MINISTERS' MEETINGS AND ANARCHY.

The ministers' unions of the city sent expressions of condolence to Mrs. McKinley when her husband was shot down. They also joined in prayer for the President's recovery. And now, while mourning the cutting short of a valuable and good life, they are discussing the question of anarchy and are considering what can be done to stamp it out. To stamp it out is an impossible task; it can be brought to an end only by supplanting it with something better. The growth of brotherhood means the decay of anarchism. While denouncing undue license of speech we cannot afford to violate the principle of civil liberty upon which our nation is founded. Drastic measures may be needed, but they must not be allowed to imperil our free institutions. Nor will a spasm of reform avail much. When evils exist the only remedy for revolution is reform. And when men are wrong, the only way to save the state is by making them right.

PRESIDENT WILLIAM M'KINLEY.

An Appreciation.

It is too early to attempt an estimate of the character and work of our late President. We need perspective in order to measure public men. One thing is sure, his place in history will be a high one; and he will hold a high place largely because of his heart qualities. Few rulers were ever better loved. He lived for the people. He kept his finger upon the nation's pulse. It was not his to be a leader in the way of giving expression to the ideas and sentiments struggling to the birth in the nation's heart. He waited until public sentiment voiced itself before taking action. He felt that he was the servant of the people, and his one great aim in public life was to carry into effect the will of the people as he interpreted it.

But above all, the influence of President McKinley will be felt in the coming years because of his moral qualities. He was a good man, an affectionate and chivalrous husband, a high-minded gentleman, a humble and sincere Christian. Not only is his fame secure, but his memory is blessed.

What an inexpressibly precious legacy has been left to this nation in the words of Christian faith and hope in which President McKinley breathed out his soul! He fully realized that his hour had come and his mind turned to his Maker. He whispered feebly "Nearer, My God, to Thee," the words of the hymn always dear to his heart. Then in faint accents he murmured, "Good-bye, all, good-bye. It is God's way. His will be done, not ours."

With this sublime display of Christian fortitude the President soon after lapsed into unconsciousness.

A remarkable scene took place Friday night in front of the Inter Ocean office. A week had elapsed since the shooting of President McKinley, and a great crowd, massed in Monroe street and the adjacent alleys, was waiting in silence for the last word from the room of the dying President. The crowd grew larger instead of smaller after midnight, but all stood in silence listening to the Inter Ocean bulletins from Buffalo. At last, when the official message came announcing the President's death, some one started "Nearer, My God, to Thee," and the crowd of thousands sang it through. Then, after prayer, the people turned to "America" and "The Battle Hymn of the Republic."

Theodore Roosevelt, Our New President.

In the hour of national calamity it is no small comfort to know the reins of power have passed into safe hands. Our new chief executive is a God-fearing man, a man of indomitable courage and inflexible principle, a man who has already given abundant proof of the honesty of his purposes and of the purity of his patriotism. He has never sought political honors; they have been thrust upon him; and the duties of the high positions which he has occupied have been discharged with consummate wisdom and ability. He promises to be true to the principles which guided Mr. McKinley in his administration. That he will rise above partisan influences and aims no one doubts. He will be himself, and he will be President. He may not always satisfy the politicians, but he will win more and more the confidence of the people, and he will increase the respect of the nations of the world for the government of which he is the head. As he assumes the onerous duties of his high office may he have the sympathy and prayers of all good people.

CONTRIBUTED

PRAYER.

It is not prayer,
This clamor of our eager wants
That fills the air
With wearying, selfish plaints.

It is not faith
To boldly count all gifts as ours—
The pride that saith,
"For me his wrath he ever showers."

It is not praise
To call to mind our happier lot,
And boast bright days,
God-favored, with all else forgot.

It is true prayer
To seek the giver more than gift,
God's life to share,
And love—for this our cry to lift.

It is true faith
To simply trust his loving will,
Whiche'er he saith—
"Thy lot be glad" or "ill."

It is true praise
To bless alike the bright and dark;
To sing all days
Alike with nightingale and lark.

—Christian Union.

"HOW DO I BEGIN THE WINTER'S WORK?"



NEVER twice the same. The value of variety in method cannot be overstated. Ways of doing things quickly stale. That which succeeded yesterday will fail to-morrow. Successes are self-exhausting. Two things, however, always face the preacher. 1. His own preparation. There is the body preparation which, let us trust, has been happily secured by a sane vacation—a vacation not spent in the distractions of a summer school, but by lake side or in forest unvexed by academic fret or stir. Then the mental preparation and spiritual girding are of deepest concern. Fresh, stimulating books are to be read and the idler quickened into the worker. Strenuous church life must always wait upon the white heat of the minister. 2. Having fitted himself for work the preacher will then bestir himself to bring others into the same fervor of enthusiasm and livingness of endeavor. The *how* of it, as has been stated, must be well nigh infinitely flexible.

Last year the circular letter, say, played a large part in the call to work; it may be used this year, but no large dependence can be placed upon it.

As to my own special plans, the emphasis will be placed upon two undertakings: (1) Called meetings of the regular guilds of the church, at which endeavor will be made to awaken them to earnest work. (2) Neighborhood meetings. The church having been districted, the workers in each district will meet to go over the situation carefully in that district, striving to fall upon ways by which backsliding Christians can be restored to active lives and the unconverted brought

to Christ. These nuclei of workers should count for much in the winter campaign and should be looked to for hearty and intelligent co-operation in evangelistic enterprise. Much else besides, but these hints will serve.

GEORGE H. COMBS.

Kansas City, Mo.

I do not know that my methods are at all distinctive. I first undertake to clear the desk. The summer brings a large accumulation of unforwarded mail matter which must receive examination however superficial. Nothing is worse than to begin the fall impeded by the accumulation of the previous months. Next to a clear conscience, for effective work, is a desk with a clear top.

Some forms of pastoral work are immediately pressing. The aged, the sick, those who have suffered bereavement during the summer, I try to call upon as quickly as possible. I usually plan a course of sermons for the early fall during the summer vacation, and have them fairly outlined, but do not begin preaching them for the first few weeks of the early autumn. The first fall meeting with the church committee and the deacons I count of importance for the sense of co-operation which it brings, the value of the suggestions made and the impetus which is given the church work at the outside. To get every one to work as quickly as possible, and not allow the fall to drag along listlessly is the ideal of every earnest pastor. The season of church work is much shortened by the growing habit of absence during the summer, and there is little time to waste in getting to work in the fall, especially as the later months in the season are sure to be hurried and broken in upon. I try to plan for solid study, thoughtful preaching and other pastoral work in the first months of the new year, knowing well from experience how swiftly the last weeks of the season slip away.

Oak Park, Ill.

WILLIAM E. BARTON.

Sept. 1st I send out a call to arms and insist that each select individual work for the year.

Second, I hold a young people's rally with the same end in view.

Third, I plan a series of morning sermons on great themes and advertise same faithfully. The course this year is on "Great Whats of the Bible."

Fourth, I plan house visitation for pastor and wife.

Fifth, I have the parish divided into fifteen districts and appoint a pastor's assistant in each district.

Sixth, I cuff the deacons and stir up the ushers.

Seventh, I let the choir severely alone.

Torrington, Conn. JAMES A. CHAMBERLIN.

1. I am back from my vacation fresh and feel equal for any work. This is a good start.

2. I try not to live in a former, nor in a future parish, but in my present one. Sufficient unto the day is the work as well as the evil thereof.

3. I find out who have passed through trial during my absence and at once call upon them.

4. I next walk around my parish and also through my library and get a fresh general view of my field and tools.

5. I call a meeting of the chief officers of each department of the church. It was held last night. I asked for a frank expression about the work in hand. We talked for two hours. The value of some methods tried was established; of others questioned.

Chief result was in getting the attention of officers on the work to be done. Emphasis was put upon the importance of letting no stranger attend a service without a friendly greeting and without ascertaining his address, if he be a resident. They all favored a children's sermon, a missionary concert, a monthly hymn (to be committed), a course of daily Bible readings for the whole church and more spirituality.

6. Already I am having a swamped feeling in view of the multiplicity of demands on a pastor's energy and sympathies, and I am praying that I may through the year possess the peace and equilibrium of a well-rested man, and cheerfully leave undone the things I cannot do. I desire to keep physically, mentally and spiritually sound this year, so as to better live and preach the good news of God in Christ. I desire to escape on the one hand mere wheel-turning methods that passes for activity, and on the other hand a morbid, introspective, judgment-passing pessimism that passes for spirituality. I pray to live for the year a sane, well-balanced, tireless life for Christ.

Oak Park, Ill.

SYDNEY STRONG.

1. By rejoicing in the summer's victories.
2. By welcoming in love those who return from vacations and not questioning their faith because of this outing.
3. By careful filling of all gaps in the working force.
4. By determined effort to strengthen every department.
5. By untiring work of eldership upon the church roll—the prayerful considerations of each name and appropriate action with regard to each.
6. By prayer and planning for winning souls to Christ in local field and in the world.
7. By emphasis of the fact that "Christian service is not a picnic, but a campaign."

Angola, Ind.

CHAS. S. MEDBURY.

Call on all members at once; have a meeting of all officers of the church and all presidents of organizations to consider policies and plans for coming year; consult officers of various societies in order to tighten up cords loosened in summer; preach two or three rousing work sermons in the morning and evangelistic sermons in the evening; use cards, church paper and daily papers to recall attention to the church; have rallies in Sunday school and elsewhere.

Terre Haute, Ind.

C. D. CASE.

Spirituality is the power of the church. There is no large service apart from the manifestation of the Holy Spirit within. We open our autumn work by a recognition of our spiritual needs and seeking divine wisdom and grace. Our longing is to have a season of spiritual refreshing—our plan to learn the will of God for our work.

JAMES W. FIFIELD.

Warren Avenue, Chicago.

We begin the fall work at California avenue with a series of morning sermons on the "Life and Teaching of Jesus," and with plans and good prospects of clearing our edifice of all indebtedness.

Chicago.

D. F. FOX.

I am planning a series of sermons on "A Twentieth Century Christian's Theology." Congregations are large. Interest enthusiastic. A "men's club" is to be organized soon; also a class for systematic Bible

study along the lines of the Institute of Sacred Literature, Chicago. Other aggressive lines of work are being planned and carried forward.

Dubuque, Iowa.

FRANK G. SMITH.

In beginning my winter's work I am governed much by the conditions of my congregation. I generally do much visiting, trying to see every member of my church, and as far as possible every member of the congregation. I generally preach a series of sermons at night, and make them as evangelistic as possible. In the mornings I preach on some fundamental theme for awakening and inspiration.

Chicago.

JOHN T. CHRISTIAN.

Personally I begin the winter's work with two series of sermons. For the morning: "Encouragement for Christians from Peter's Epistles"; for the evening a series to young people on "Some Stones in the Edifice of Character." As a congregation we are right in the thick of building a \$50,000 church. We are "getting busy."

C. S. HOYT.

Oak Park, Ill.

"How do I begin the winter's work?" I hardly know, except that the germ of things for a year at least seems to grow out of a fresh perception of the function of the human *will* in things religious, as well as all other things. Spiritual life, like all life, is, as the psychologists would say, the "motor reaction" of ourselves on the world. This is just a key note.

Chicago.

F. E. DEWHURST.

I begin my winter's work by keeping the summer's work well in hand, thoroughly organized. Then fall and winter finds the church ready to go forward at the first command; otherwise the church must spend much time recovering what she has lost in summer.

Wichita, Kan.

CHAS. E. BRADT.

We begin our winter's work by a continuous effort to deepen the Christian life of all the members so that we may be workers together with God in extending the kingdom of his will.

Austin, Ill.

GEORGE A. CAMPBELL.

I do not cease the summer's work, but simply merge it into the fall and winter as naturally as the seasons follow.

ROLAND A. NICHOLS.

Chicago.

From a symposium on the above subject in a ministers' meeting we give the following notes:

The central aim of all Christian activity ought to be to help people to know God.

Personal contact of soul with soul is the end sought in all methods, and whatever can secure that best is best.

Organization is good only as life works through it. Channels are useful only as water flows through them.

Every church is a problem by itself, and demands study as a separate entity. The Procrustes method won't work.

Aims have to be considered before methods. The thing to be aimed at must be considered before studying how to reach it.

If we listen to the whisperings of the Divine Spirit

we will be directed in our work. God is ready to reveal his will to those who are ready to do it.

To compare notes with others and learn of their methods is often suggestive, but each once must adapt accepted and successful methods to special conditions.

More systematic Bible study in the Sunday school is demanded. In some instances the second preaching service ought to be dispensed with and some form of Bible instruction be adopted.

Where the Spirit of the Lord is there is liberty. Each one is to be free to use methods of work suited to himself. To adopt another man's methods is to repeat the folly of David when he tried to fight in Saul's armor.

The preacher must not be expected to do all the work. Instead of depending upon an official class called the Christian ministry, we ought to foster the ministry of the whole body of *believers*. To every man his work.

"IS THERE A PLACE FOR DOUBT AND A FOUNDATION FOR FAITH?"

BY GEORGE LUTHER CADY.

Part II.

WHERE, then, shall we find faith's foundation? It is strange that beside such a superficial study of religious experience given in "David" in "The Reign of Law," Mr. Allen should have also (unconsciously?) given us one of the clearest insights into real religion in "Gabriella." She, too, had been caught in the nineteenth century revolution; for on the same day on which Darwin, who swept many a David from his feet, was born, there was born also Abraham Lincoln. In the cataclysm of the great rebellion her family and fortune were swept away, but like the rose her life and faith were the sweeter for being crushed. She caught up the sword which David had flung aside and won the victory of a serene life. "As staff to her young hands, cup to her lips, lamp to her feet, oil to her daily bruises, rest to her weary pillow, was reliance on Higher Help." * * * Religion, not forms the spiritual life of women. In the whole history of the world's opinions no dogma of any weight has ever originated with a woman; wherein, as in many other ways, she shows points of superiority in her intellect. It is man who tries to apprehend God through his logic and psychology; a woman understands him better through emotions and deeds. It is the men who are concerned about the Urim and Thummim of the tabernacle; woman walks straight into the Holy of Holies. Men constructed the Cross; women wept for the Crucified. * * * 'My church is the altar of Christ and the house of God,' replied Gabriella. 'And so is any other church.' * * * What I regret is that you should have thrown away your religion on account of your difficulties with theology. Nothing more awful could have befallen you than that. * * * I am sorry that you should have been misled into believing that Christianity is nothing more than one of the religions of the world, and Christ merely one of its religious teachers. I wish with all my strength you believed as you once did, that the

Bible is the direct revelation from God, making known to us, beyond all doubt, the resurrection of the dead, the immortality of the soul in a better world than this, and the presence with us of a Father who knows our wants, pities our weaknesses, and answers our prayers.' * * * *She had been drawn to that part of worship which lasts and is divine; he had been repelled by the part that passes and is human.*"

Of course one is met at this moment with the callow freshman who has an unfaltering belief in the traditional physiology and psychology which places woman as the inferior in mental capacity and processes and accords to man the time-honored chieftainship as the normal race type. But the new psychology is robbing man of his prestige and now is beginning to view the child and the woman as the real type and norm. It is returning to the deep psychology of Christ when he affirmed, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." This has been brought out so plainly by advanced psychologists that I must quote from them.

Havelock Ellis says in his "Man and Woman": "The greater variability of men, while it produces many brilliant and startling phenomena, also produces a greater proportion of worthless or even harmful deviations and the balance is thus restored with the more equable level of women. Women, it is true, remain nearer than men to the infantile state; but, on the other hand, men approach more nearly than women to the apeline and senile state. * * * Nature has done her best to make women healthy and glad and has been on the whole content to let men run somewhat wild!"

Likewise writes Prof. Patrick of this university in the Popular Science Monthly, May, 1895: "The geniuses have been men for the most part, and so have the cranks. Woman loves the old, the tried and the customary. She is conservative and acts as society's balance wheel. * * * From mental differences the doctrine of woman's inferiority receives no support—inferior, no doubt in philosophy, science and invention, and in her conception of abstract truth and justice, but superior in intuition, in charity, in temperance, in fidelity, in balance. Here woman approaches the child type. * * * If woman is more like the child than man is, then she is more representative of the future being. The matter, in fact, reduces itself probably to this, that woman, like the child, represents race type, while man represents those variable qualities by which mankind adapts itself to its surroundings. Every woman is, as it were, a composite picture of the race. * * * If superiority consists in adaptation to present environment—then man is superior; but if it consists in the possession of those underlying qualities which are essential to the race—past, present and future—then woman is superior."

It is a noticeable fact that all the characteristics which distinguish the savage from the civilized man and have marked the progress of civilized society, that all the virtues which are held out as the terminal toward which we strive, are childlike and feminine. We are daily becoming more like women and it would be hard to picture the perfect man except in child and womanly terms. Is it not possible that the perfect man and society will be that which most perfectly conforms to and incorporates the intuition and spiritual insight which belong to woman? Perhaps the sneer that is often made that the Church is composed of

women is the most severe criticism that could be passed upon men and the greatest compliment that could be paid both to woman and the Church. What if all this time we men have been deflecting from the true while the woman has been truest to nature because most religious? What if the conceit which often surrounds the scepticism of the callow freshman is as though a man should boast of being a degenerate? What if men are below and women are true to God's ideal of the human race and never so true as when she points us to God? Perhaps Goethe said a more profound thing than he knew when he exclaimed:

"The Eternal Woman leadeth us
Upward and On!"

And what if she never leads us so truly as when in the image of the mother in simple childlike faith we bow at her knee and learn to say, "Our Father"?

The reason why woman is more religious and the safer religious guide is that she founds her religion on experience, while man appeals to his logical faculties. In this she is unconsciously the more philosophic of the two, for philosophy as well as religion makes experience the supreme court of knowledge. Her "I have felt" is amply sufficient to "melt the freezing reason's colder part." She best represents that faith which Dr. Bradford has defined as "the willingness to follow the intuitions, the spontaneous convictions, the affirmations of the heart, always with good reason, but without waiting for the intellect to be convinced." The person who in the hour of crisis can drop his bucket down into a past and bring it up sparkling, brimming full of a deep, rich experience, may be called illogical and unscientific, but his experience is irrefutable and immovable. It is the only abiding foundation of faith.

Iowa State University.

THE SPIRIT OF THE LORD.

PROF. J. EDGAR MCFADYEN.



In every art the master is free. He can create and control. Rules do not determine him; precedents do not bind him. Where the spirit of the master is, there is liberty. He breaks old laws and makes new ones. He even dispenses with laws, not because he despises them, but because he is a law unto himself. The law is in his heart, and he expresses it as his will. His fingers move across the organ keys, and he fills the listening air with forms, now soft as the moonlight, now wild as the storm. They are born, not of rule, but of the spirit.

And as in art, so in life. Where the Spirit of the Master is, there is liberty. Yet who enjoys it? Are we not the veriest slaves, bound by our past and our parentage, our habits and our sins, our education and our society? From behind the thick walls and the barred windows we look out upon a world of moving life and beauty. But we cannot reach it; for we have not the Spirit of the Lord. Let that Spirit but stir within the heart of any prisoner, and the walls, be they never so thick, and the bars, be they never so heavy, will vanish as before the breath of God, and he shall be out in the open again, with the blue above him, and the spacious kindly earth around him, free to move whithersoever the Spirit leads him.

For the Spirit is sure to carry him somewhere, not impossibly into yet untrodden paths, not improbably among wild beasts. But he will walk and not be afraid; for he is led of the Spirit, and the Spirit knows.

The world with its social and international problems, the Church with her perplexities of creed and organization, need now and ever men filled with the Spirit. Men there are, enough and to spare, of the letter; men who cannot take a brave step forward unless they see the footprints of a bolder man than they. Not by such are the new heavens and the new earth ushered in. The world is lifted and moved by men of the Spirit, for they alone enjoy the freedom under which progress is possible. They strike a blow as the world needs and the Spirit bids, and do not tremble though their blow should be the first; some blow must be first. Meaner natures hide behind convention; will do nothing which cannot be supported by precedent. Free men create precedent, and thereby show the deepest respect of all for the past. To them the past is not an incubus but an inspiration. All that is best in it was created by men who looked at life and Scripture with their own eyes and reached their own conclusions; and we do them the deepest of all wrongs when we look or try to look through their eyes and abide or try to abide by their conclusions. All that is permanent in the work of the fathers is the spirit in which it was done. Their institutions and results are not final for us any more than are ours for the man of the aftertime. The free man would neither bind nor be bound.

Difficulties and doubts demand originality, and that only the man of the Spirit possesses. He cannot be commonplace, even if he would; the Spirit will not let him. He sees problems, many and hard enough, in Church and state; learns for their solution all that the past can teach, and trusts for the rest to the Spirit within him. "If ye are led by the Spirit, ye are not under the law." Christ was beside himself; so said his own kin. He had a devil; so said the leaders of the Church. And all because his methods were not conventional; all because he was free, obeying the impulse of the mighty Spirit within. So the men of the Spirit have often been branded as fools and heretics by a world which they turned upside down—small wonder!—and oftentimes they have had to fight single-handed with their back against the wall, not counting their life or their reputation dear to them, if only they were privileged to do what they could for a thankless generation, and to testify to the might and immortal presence of the Spirit, who strengthened their heart when hosts encamped against them.

Where the Spirit of the Lord is, there is liberty. Liberty, but not license; for liberty is only possible within the law. The free man is only free to act in the Spirit of the Lord, to move within the world of hopes and energies created by him. But what a world! For *all things* are yours, and ye are Christ's. If liberty is law, yet law is liberty. The heart made free by the indwelling presence of Christ will express her emotions, her hopes, her faiths, in language which may send a thrill of astonishment through the conventional religious world. There is so much unreality everywhere that the world will always marvel, as it did of old, when it hears the voice of one who speaks with authority, and not as the scribes; and it may seek to silence such a voice by ridicule, by excommunication, by the cross, according to the temper

of the age. But till it is silenced the speaker must speak, and the thinker must think, and the fighter must fight; for the Spirit must fulfill itself. On the face of dark and troubled waters the Spirit moves; moves because it must. The Spirit—for wind and spirit are alike in the Greek—the Spirit *bloweth*. And to men, stifled in the atmosphere of precedent and prejudice, welcome are the breezes that blow from the Alpine heights of some strong nature in whom the Spirit dwells. The Spirit *bloweth where it listeth*, not in the wake of some other spirit, but where it will; for it is original and free. Jesus breathed his Spirit upon twelve unheard-of men; and ancient faiths crumbled at their touch. He breathed upon a German miner's son; an old church tottered, and a new world burst into being. If he breathe upon us, may we not do things as great as these?

Knox College, Toronto.

DISMEMBERING THE CHURCH.

REV. HENRY A. BOMBERGER.



HERE is some danger of a man's being over-organized. Three legs, for instance, would be to him a calamity. Such a thing we should call "organization run wild." A cow may have several stomachs, but not a man. There are some branches that only sap a tree's life, and add nothing to its beauty. It may be so with a man. He might be "organized to death," but not likely.

On the other hand, a thousand times more men are suffering and dying of disorganization—if the books tell the truth. Here is by far the greater calamity. Four-handed men (and churches) are few; no-handed men (and churches) are numerous. And as between four-handedness and no-handedness give us the former.

This is a parable of the Church.

There are those who continue their cry for the Church. As though God's temple and the God of the temple were not in accord! As though the owner of a hand should say to the hand of the owner, "What have I to do with thee?"

"The Church is sufficient in itself," they say. "Away with these added organizations; the Sunday school, the Young People's Society, and such—away with them! Why must the Church drag along all of these? They are not the Church; they but burden her, and retard her progress. Away with them!"

Brethren, there is one body, but many members, and all these are members of the same body.

You come to me and say: "Friend, you have my pity and some rebuke. Why do you weary yourself with carrying these legs of yours wherever you go? They but burden you and drag you down. Moreover, they are not you. They consequently detract from your honor. Away with them!"

Sure enough! Fine logic! Off go my legs! And I?—am still here.

"And these arms, my brother! It is time you assert yourself. Why suffer such tyranny? Back to *Ego*! These are not you! How long will you continue to drag them here and there? Away with them!"

How true! The argument holds at every point. Off go my arms! And *Ego*?—is still here.

Other instruments of my life follow—vehicles of thought, weapons of will, tools of conscience—these external things that are not me, until, alas! poor *Ego*! What am I? Such a man!

The poor, suffering Church is often made to pass through similar surgery, a narrow knife and keen of edge, insidious and crafty, that pierces to the dividing asunder of me and mine. These organs and instruments by which the Church is made real and mighty, by which she actualizes herself, by which she works out that which God has worked in, by which she becomes a tangible realization, something with pith and point and power, which are not the Church, but which are essential to the Church, that she may live and move and work, touching men, lifting men, leading men—these are cut off and cast away.

There can be but one result—a disorganized Church, legless, armless, headless, heartless, lifeless, useless! What a Church!—*The Sunday School Times*.

GETTING STARTED.



ONE of the great things in life is to get started. The shores are lined in every direction with craft of all sizes which seem unable to get themselves launched; they are eager for the water, but they fail to reach it. A host of men and women are in this position; they are bewailing the fact that they are not at work, and are going about in every direction seeking for openings, but they find nothing to their mind. Now, while it is true that there is nothing more difficult in many cases than to get a start in life, it very often happens that the inherent difficulty of the undertaking is immensely increased by the lack of practical sense on the part of the man or woman who is making the endeavor. Gaspar Becerra, in Longfellow's poem, waited a tedious time for the wood fit to receive the image which he meant to carve when the proper material came to hand. Despairing at last of securing what he was waiting for, he picked up the thing nearest—a piece of burnt wood—and carved his image out of that. It was a wise decision, but it would have been wiser if it had been reached earlier. Too many men and women wait for "just the thing" they want, not knowing that just the things one wants are very difficult to get, and when gotten, often turn out to be the very things one does not want.

The true way to get a start in life is to take the first chance of getting into the race. It may be a very inferior and unattractive chance, but it is a chance nevertheless. It takes one out of his stationary, waiting position, gets him into the field, loosens his limbs, and puts him into training for whatever lies before him; and it often happens that these very unpromising chances are straight roads to fortune. No man ever succeeds who refuses to do anything until he can do it on his own terms; the man who succeeds is the man who is willing to do the thing on any honorable terms. We must begin as servants if we wish to end as masters. We must take what we can get if we hope finally to get what we want. The first opportunity is the best opportunity if it really opens a door into life.—*Selected*.

A STUDY IN CHARACTER.

HOW JOHN WELLMAN COMMENCED THE TWENTIETH CENTURY.

CLARENCE A. VINCENT, D. D.

Chapter I—A Birth.



JOHN WELLMAN is forty-five years old. His life, thus far, has been spent in the state of Illinois. His grandfather moved from Massachusetts late in life and secured a section of rich land. His father, David Wellman, inherited these acres and by the passing of time and successful husbandry became a prosperous farmer. Though cut off by long distances and sparsely settled country from the privileges of school and church, David did not permit his household to grow up in heathenism. On Sunday all but the necessary work of the farm was laid aside, and at the usual hour of church a service was held in the cosy sitting-room. A lesson from the Scriptures was read and explained to the children. The old songs of the Church of Christ were sung. Then a sermon was read from a book of Emmon's sermons, which David had secured from the East. A prayer, in which all joined, and the singing of another hymn or of the Doxology closed the service. The remainder of the day was spent in a quiet but happy way, in reading, in conversation and in rest. Each weekday was full of work. David toiled early and late at the varied and irksome tasks of a farm. Sarah, his wife, had all the cares of the house, and in addition, the education of the children. After the morning's work was done, in which each member of the household had his part, the children spent the time till noon in study. The afternoon was for the older children a time for work and for the younger ones a time for play. After the supper dishes were washed and put away, while Sarah sewed and darned, David and the children engaged in the simple yet healthful games of that day. Then for a few moments the old Bible, which the grandfather had brought from the Massachusetts home, was taken from a shelf and a lesson was read, with now and then an explanation that interested the children and applied the truth to their needs. The prayer that followed was not a dry repetition of formal petitions but the talking of a man face to face with God and the bearing of each member of the family up before him. At the close the gentle voice of the good wife and the varying voices of the children joined in repeating, "Our Father which art in heaven, hallowed be thy name."

In such a home John Wellman grew up. He met and mastered his tasks each day in the spirit of fidelity. He was quick to learn and had, at the age of fourteen, progressed as much in book learning as the boys in the East with the advantages of school. He was a boy of perfect health and was full of pranks. He was kind-hearted and the large family of children, though he was not the oldest, followed him as their leader. He was sure in the saddle and quick with the gun. He always seemed to know where the game was and he usually brought back the largest bird for the table. He was one of those strong-limbed, keen-minded, manly fellows that grew up on many of the farms in the new country.

But the time came when he was to leave home.

His father and mother had hoped that he would buy a farm and settle near them, but he longed to be out in the world of commerce. He had read an article in a weekly paper several years before that spoke of the opportunities for a young man in the rapidly growing cities of the West. This he had never forgotten. In the day-time he pictured himself as a man of wealth and power, and the dreams of night only repeated the thoughts of the day. He had told his parents of his ambition, and they had promised, at last, that if at his nineteenth birthday he still was determined upon this course of life, they would give him permission. That day had come and with it the coveted assent. For months he had decided that he would make Chicago the city of his choice. He had read of its rapid growth. He had heard of boys who had gone there from the farm and were becoming the princes of trade. Chicago should be the field of his victory. As the day of his departure drew near, his heart grew faint. He had never half appreciated how dear his home was to him. The kindness and sterling integrity of his father stood out in new clearness; and the tender-hearted mother who had mended his clothes, taught him his lessons, and at whose knee he had learned to lisp his first prayer, how could he leave her! It was the night before his departure. The meal was eaten in silence. No games were played that night. The clothes, carefully washed and mended, were packed in a satchel. The Bible was taken down and John detected in his father's voice, as he read the great promises, the wavering of a deep but controlled emotion. It seemed to him, as his father prayed, that God was in the room. The prayer was full of thanksgiving for God's redeeming mercy, for the precious promises of his Word, for home, for children, for the joy of living. It was full of petitions for special blessings, and when in turn he prayed for John, the father poured out his soul for his dear boy, that he might be kept in all his ways, that the love of God and the grace of Christ might ever abide in his heart, and that his life might be an unselfish and useful one. When now and then during the night John awoke, he could hear his father's and mother's steps as they walked back and forth in the sitting-room, or the sound of their voices in conversation, and he knew they were thinking and talking of him. Over and over again that night he declared, with the vehemence of Peter, that he would be true to his training and would realize the hopes of his parents.

Before light the household was astir. No one but the younger children could swallow the inviting breakfast. While David was hitching up the team, Sarah was putting up a lunch for her boy. As the sound of the wagon drew near the house, she put her hands upon his shoulders and, looking with a mother's love down through his eyes into his very soul, she said, "My boy, none but a parent knows the sadness and the anxiety of this hour. We shall miss you at every turn. Your shout and laughter will no longer cheer us. Your quick step will no longer set our hearts beating. But it is best for you to go. We would not have it otherwise. Night and day our love will be with you and our prayers for you. Remember your father's and mother's God and that the greatest among men are those who do the Christliest service." Pressing a kiss upon his forehead she turned away. As the wagon bore him on, looking back at the turn in the road, he saw his mother standing in the door and caught sight of her waving hand.

The ten miles to the village were passed with cheer by all save David, for the future is the youth's world. The girls were wondering where John would stay in the big city, and the boys were imagining what kind of work he would secure, and how long it would be before he would be rich. And they were looking forward to the time when they should visit him, or perhaps some of them would go to the city also. Before they knew it, the station was reached. There was just time to purchase the ticket, for, one of the boys announced, "the train is in sight." When the brothers and sisters had covered John with kisses and had spoken words of farewell, David took his boy's hand and held it for a moment, looking tenderly at him, and leaving as he turned away, a kiss upon his lips and a small package in his hand. Then the train bore him away.

(To be continued.)

PLEASANTRIES.

"Ah, parson, I wish I could take my gold with me," said a dying deacon who was very wealthy, but very selfish. "It might melt," was the minister's very consoling reply.

An intelligent farmer, being asked if his horses were well matched, replied: "Yes, they are matched first rate; one is willing to do all the work, and the other is willing that he should."

"Captain, we are entirely out of ammunition." "What! entirely out of ammunition!" exclaimed that officer. "Yes, entirely out," was the reply. "Then cease firing," was the prompt command.

Some people are born to be contrary, and they fulfill their mission with religious zeal. They are like the Irishman's frog, who, he said, always stood up when he sat down and always sat down when he stood up.

It is said that during one of Mr. Moody's meetings a worker approached a young man with the question, "Are you a Christian?" The young man looked up, smiling good-naturedly, as he replied, "Oh, no, sir; I am one of the choir."

When the godless master, seeing that his boat was drifting seaward, in sudden terror asked his negro slave: "Sambo, shall we pray, or shall we row?" Sambo gave the answer worthy of a Christian statesman: "*Master, let's mix 'em!*"

An old darkey arose recently in one of the Southern prayer meetings and exclaimed: "Brithren and sistern, I've been having a drefful time since last we were together. I've been chawing hard bones and swallowing bitter pills. I'm afraid I've broken every one of the ten commandments, but, thank the Lord, I haven't lost my religion!"

No matter how old some of the jokes in any book may be, some new ones will be discovered in any such work as that appropriately named "American Wit and Humor." On the first page is what purports to be the announcement over the bar of the Van Ness house in Burlington, "If you don't see what you ask for, want it!" This deserves consideration both for its

humor and its admirable philosophy of discontent. A statement which is old enough, but still so new when it gets around again that it deserves restatement, is the remark of a man whose salary was smaller than his family: "If pride goes before a fall I'd like to see pride start a little ahead of the price of coal and provisions."

Whether or no its theology was up to high-water mark, there is a touch of both humor and pathos in the prayer of a Gloucester fisherman: "Make us as good Christians as circumstances permit." We once heard an eminent doctor of divinity start out on his long prayer with this utterance, "We thank thee, O Lord, that we have not been as bad this week as we might have been."

A long-winded convert rose in a Salvation Army meeting to give his experience. Having spoken for some time of his boyhood, he came on to a later phase, when the captain, seeing he was tiresome, placed his hands on his shoulders, and seated him with the remark, "Now, brother, we'll take you in sections! Your military history can come off tomorrow."

Rossini was one of the most indolent men that ever lived, yet he wrote operas against time, as it were. "The Barber of Seville," for instance, was written and mounted in less than a month, which fact gave rise to Donizetti's cogent witticism. Upon being told that Rossini had finished his opera in thirteen days Donizetti replied: "It is very possible; he is so lazy!"

FATE.

I feel that I am quite as smart
As Edward Bulwer Lytton, Bart.

I'm also every bit as bright
As Walter Scott, the Scottish knight;

And in my own peculiar way
I'm just as good as Thackeray.

But, woe is me that it should be,
They got here years ahead of me.

And all the tales I would unfold
By them already have been told.

—J. K. Bangs.

WHO FOLLOWS CHRIST?

He calls not where the silver light
Lies on the waveless sea,
Where idly rock the pleasure-boats,
And summer winds move merrily.
His course is o'er the stormy deep,
He calls to stress and strain,
Who mans the life-boat for his sake
Must toil all night the wreck to gain.
Where wild winds rage and billows roar,
And death is waiting nigh,
The Christ calls, "Who will follow me?"
He must be brave who answers, "I."

Yet round about the Master stands
A group of hero souls,
And he is in good company
Who in that list his name enrolls.
No coward hearts, no wavering wills,
Are in that matchless crowd;
But those who lift the cross on high,
And serve their Master, meekly proud.
Is it too much to ask of thee
The labor and the loss?
Unworthy thou to follow him;
Heroes alone can bear his cross.

—Marianne Farningham.

AT THE CHURCH

OUR PULPIT.

CHRIST'S PROPHECY OF HIS DEATH.

W. DOUGLAS MACKENZIE, D. D.

Text: Mark 8:31-33.



JESUS was the most perfect teacher and therefore he knew exactly when and how to unfold each step of his revelation to the minds of his disciples. He did not tell them first what they could only understand last. He moved toward those things which they could not possibly grasp, through those things that were more familiar to their thought, more easily apprehended by their hearts. If Jesus had spoken to them of his cross when first he called them to follow him, they had not followed him. He must first win their confidence. He must first have their love. So it is that Jesus does not begin to teach them about his death until after they have confessed with a loving enthusiasm that they believe him to be the Messiah. Then he began to teach them that he, the Son of Man, whom they had just called the Christ, must suffer many things and be rejected by the elders and chief priests and the scribes; that is, be cast out by Israel—the very Israel he had come to save—and be killed, but after three days rise again. Why was it necessary, as Jesus said, that the Son of Man should thus suffer? The word which he used is a very strong one—"must suffer." Rather should it be translated, "It is necessary that the Son of Man suffer many things and be rejected and be killed and be raised after three days." Now why and whence the necessity?

First of all, let us look at this fact. It was necessary that the Son of Man should die because of the character of the men with whom he had to deal. He was to be rejected by the chief priests, the elders, the scribes; Israel acting officially was going to reject him. Jesus saw that the roots of their hostility were so deep in their characters that it must result in a final struggle between them and him. They would be determined to carry out the purpose of their hostility. They could not understand his spirit. In the first place, they had that picture of an earthly Messiah. It was too dear to them to give up. They would not lose the hope of seeing the king on Mount Zion reigning over the literal kingdoms of the world. They would not soon give that up for the other spiritual kingdom which he described and which seemed to them so impalpable as to be unreal. The men that were bound up in the earthly, the external, the institutional, the temporal, the selfish, they had no appreciation for that other form of religion which Jesus was presenting to them, and so they hated him for it. Such hate has roots so deep that it must issue only in a final struggle that must mean his death.

His death! Why? Not every man who has enemies has to die. Why, if he can work such wonders as he has proved abundantly, cannot he overwhelm those weakling rulers of Jerusalem? Why, if a whisper that reaches the throne of God from his heart

so swiftly could bring legions of angels to his assistance, why does he not bring them? Why does he contemplate the possibility of his being overwhelmed and crushed by those people of Jerusalem? If he has in his heart that great consciousness of infinite power, why does he say that they will succeed? Because it would mean his defeat if he tried to defeat them in that way. The kingdom which he is founding he has described to others: "Blessed are the meek, for they shall inherit the earth." If he crushed those who were hostile to him, that would not be meekness, and he would lose his inheritance—if his teaching be true. He has taught men that they must love their enemies, that they must bless them that despitefully use and entreat them, that they must pray for them; and shall he who says that they must love and bless and pray for their enemies, and that the kingdom of God can never be established until men learn to do that—can he who has said that love so real, so self-forgetful, so omnipotent over all the impulses of self-preservation, is henceforth the law of human life, the force which shall reorganize society and make the world the reflection of heaven—shall he go forth and break that law, dragging the earthly powers of Israel into physical destruction? If his own teaching be true, when the soldiers come to arrest Jesus, he must not lift a finger, he must not strike a blow, he must not summon a soldier. If his own teaching be true and the kingdom he has pictured be the real coming kingdom of the glorious God, then he must consent to have his blood spilled, to have his body broken, to have his name defamed, to have his character blackened, to have all his love flung back in his face and his very patience called weakness and cowardice. He must deny, resign himself.

The Cross at the Heart of It.

But the necessity is also to be found elsewhere. It was necessary that he should die, because only by his supreme sacrifice could the kingdom of God be established, the forgiveness of men granted. Sometimes, nowadays, people dream of new religions. Sometimes men wonder if some other form of teaching, some other kind of gospel, many not come to take the place of the Gospel of Jesus Christ. There is one reason why no other gospel is ever able to compete with this, no other teaching match itself against the teaching of the New Testament. There is no other religion which the world has ever heard or dreamed of that has a cross at its heart. If you think of the cross simply as a symbol of cruelty; if you think of the cross as Peter did, merely as the symbol of humiliation and defeat; if you think of it as suggesting the hatred of men and the capacity of humanity to ignore what is best and trample it in the dust, then I grant you the cross of Christ is a sorry story on which to found a gospel of redemption. But if the cross of Jesus Christ came out of his own heart; if he spoke of it months before it came; if he carried the woe of it deep in his soul, as the hour drew nearer to him; and if, when his heart shrank and agony took hold of his soul in the fixed contemplation of its horrid oncoming, he looked round upon his disciples and upon his enemies, and around upon the sick and sinful—"Oh! for the love of these I must go forward to that"; if in the cross of Jesus Christ there shines out the loftiest, intensest expression of the purest love that ever man heard; or that ever God could utter, then the cross of Jesus Christ can have no substitute and no victor over itself. That which tells most of the

holiest and mightiest love must be God's last, because his greatest, message to the human soul.

Jesus knows that the world will never believe in the love of God till God has paid the utmost cost of the most perfect love. As long as God offers his love and has not paid love's utmost cost there is a margin of doubt left for the human soul; there is the possibility that the soul may be mistaken. There will be a haunting suspicion, arising from the depths of guiltiness within, which says, "How can I be sure? How can I risk everything upon God? How can I go down to my death and say, I lean wholly, confidently, triumphantly upon God? How can I be sure that there is no chance of failure, no remainder of doubt, no possibility that I may be wrong when I say God will even take sin and blot it out? How shall I know it unless the love on which I rest everything has proved itself to the very utmost degree?"

That cross, then, is *necessary*. If God would have the world roll its great heart upon his heart, it is necessary. If God would have the man who knows most of the bitterness of sin and the yearning of weakness bring his sin and his weakness to him, it is necessary. If God would have the widow with her streaming eyes, the parents that have lost their children, and the children their parents, come to him and say, "We have unutterable peace in thee," it is necessary. It is *necessary* that the Son of Man should suffer many things and be rejected and be killed, and be willing to endure it all for his love of men. But when that is done; when love, the love even of the Infinite, has reached the utmost possibility of love's sacrifice, then the world shall know God is sure, then it may come and rest all the weight of its sins, its apprehensions of disaster upon him; and he will change the dread into glad expectancy, and fear of his wrath into confident love of himself.

Peter's Failure to Understand.

The apostle Peter could not understand it. That one word, it is "necessary," did not convey its full meaning to him at first. All the wealth of suggestion that we now see wrapped in that intense phrase was lost to him. He heard it only from the outside. He thought that it meant simply the power of men to kill him, the liability of Jesus to defeat and death. He thereupon took, as it were, his Master by the sleeve and led him aside. When they had gone a few steps he began to protest in his Master's ears, and to say, "Lord, this be far from thee. Thou must not use language like that. Thou wilt destroy their faith. Thou wilt cloud their expectation. Thou wilt make their loyalty uncertain. Thou wilt bring to an end the work that is just being begun in the new-found confidence and enthusiasm of this group of disciples; if thou sayest thou art going to be defeated, how can we believe that thou art the Messiah? This be far from thee to speak in this way."

"Get thee behind me, Satan!" That word bursts like a thunderbolt out of a clear sky. Why was it spoken? Because the necessity of the death of Jesus is not in the hatred of men, but in the love of the Everlasting God. "Get thee behind me, Satan," for thou wouldst cloud that love. "Get thee behind me, Satan," for thou hast used my beloved apostle to tempt me to stand back from the horror in front of me, and so dim the shining of the light of the love of my Father, which is in heaven. "Get thee behind me, Satan," for thou, Peter, thinkest not according

to the ways of God. Thou art judging of life and of death, even of crucifixion, as men judge it, and not as God intends it. Thou art not at his standpoint. Thou art not where he issues his commands which my soul hears and my soul shall obey. Thou art not in sympathy with the love that has appointed me to die. Thou only understandest the hatreds and the fears and the defeats, and the burials of men and of all their hopes. Thou thinkest not the things of God, but of men.

Our Sin Made His Death Necessary.

My friends, his death was *necessary*, because you and I had sinned. The world's sin is so terrific a fact that it needed that of which we have been thinking. Your sin and mine, do you see it not? Do you feel it not? You and I need it all the more if sin has so blinded us that we see it not, so dulled us that we feel it not. Your sin and mine is so awful a fact in the view of God that it needed that of which Christ spoke to his disciples. But, on the other hand, your forgiveness is so great in the thought of God that it is worth that. It was worth the while of the living God to undertake a transaction which today astounds the minds of men, and seems to large numbers of them incredible because it is so glorious. Your forgiveness was so great in his view that it was worth that sacrifice out of the depths of the heart of Jesus Christ. Have you and I known anything, tasted anything, of the glory of being forgiven? Have you and I ever looked into the full depths of the love of God in the cross of Jesus Christ and said, "There, that is the picture of my soul, of what my forgiveness means to my Father which is in heaven itself. If I do not appreciate it down here amid all this muddle and confusion and contemptible littleness of my life; if last week I walked under the sky of this love and never once beheld its glory; if I walked on last week with all the voices of God speaking to me of the wonder of his forgiveness and his cleansing love, and I loved other things far more, and something so much that I chose it instead of that—oh, how dark my soul is! How half-killed, or more than half, this heart of mine!"

Wake up, oh soul, this morning! Wake up to the news, the greatest news in the universe! Come, listen to the story of the perfect love, the world's dream, the world's hope, God's deed, God's gift unto men. Read the story as we shall read it together, not only in the printed page, but in the loving act, when the Church of Christ this morning breaks to us the bread of life, pours out to us the cup of love and says, "Eat of it, drink of it, all you who know the love of God. Realize yourself that he thinks of you now, that he looks in with a wondrous purpose upon your heart now, and that he intends you this morning to receive his love in this loving messenger, to go out to live your life again saying, "I walk in a sacred world, for all things are touched with the glory and the power and the light of the love of God in Jesus Christ my Lord, who for my sake suffered many things, and was rejected, and was killed, and after three days rose again."

"Who doeth good by loving deed or word,
Who lifteth up a fallen one or dries a tear,
Who helps another bear his heavy cross,
Or on the parched and fevered lips doth pour
A blessed draught of water, clear and cool,
Becomes coworker with the Lord of all,
Secures a rightful share in his success,
And the happiness that springs therefrom."

BIBLESCHOOL.**REVIEW.**

Lesson for Sept. 29, 1901:

Golden text: "The mercy of the Lord is from everlasting to everlasting upon them that fear him." Ps. 103: 17.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

The Quarter's Lessons.

Genesis is a Greek word meaning origin. Not only have we in this quarter's lessons the story of the beginning of the world and of created things, but likewise we had an insight into the love of God as indicated in his revealing himself by uttered word, in order that his creature man might become wise unto salvation. Emphasis is laid upon the fact that man was created in God's image, to become a partaker of the divine nature, in order, as later revelation shows, to share the glory of God with the first-begotten Son forever. The workings of sin, the mistakes and discipline of men, by God's mercy, are all brought in this quarter's lessons.

Lesson 1. God the Creator of All Things—Gen. 1: 1-2: 3.

Golden text: In the beginning God.—Gen. 1: 1.

Topic: Beginnings.

Verse topics: 1—Creation of Matter. 2—Chaos and the Spirit. (The spiritual, not the natural, is the great source of all power and existence. God is a spirit.) 3-5—First Day. Divine Days. 6-8—Second Day. Separation of Waters. 9-13—Third Day. Clothed Continents. (The vegetable kingdom was a preparation for the higher animal kingdom, as plant organisms can live on mineral products and animals cannot.) 14-19—Fourth Day, the Clearing Skies. 20-23—Fifth Day. Origin of Life. 24-31—Sixth Day. Age of Mammals. 26—Divinity Reproduced. (This the last and crowning act of creation involved the calling forth of true sons and companions of God.) 27—Superlatively Favored. 28—The Family.

Lesson 2. Beginning of Sin and Redemption.

Golden text: Where sin abounded.—Rom. 5: 20.

Topic: Human Choices.

Verse topics: 1—Friendly Tempter. (As love of God is the basis of man's devotion, the Tempter would begin his attack by destroying this love.) 2—Parleying with Evil. 3—Restriction. 4—The Lie: No Harm. (His aim was to destroy faith in God by declaring his word to be a lie. Without remonstrance the woman listens.) 5—All these Give Thee. 6—Self-Gratification. (We do not mean to fall into evil ways, but only to taste.) 7—Shame in Sin. (They sought by their own efforts to cover their sin and shame. 8—The Evil Conscience. 9—Love Calling. 10—From Peace to Fear. 11—Seeks Confession. 12—Excuses for Self. (Blame upon every one but self. Adam blames the woman, blames the creator of woman; the woman in verse 13 blames the serpent.) 13—The Truth Out. 14—A Horror to Man. 15—Promised Victory. (It is not a warfare without bruises and suffering; the trail of sin is marked by blood all through the Bible.)

Lesson 3. Noah Saved in the Ark—Gen. 8: 1-22

Golden text: Noah found grace—Gen. 6: 8.

Topic: Divine Salvation.

Verse topics: 1—Ark of God's Grace. (Noah was like a tree planted by the rivers of water. Ps. 1: 3; 2 Pet. 2: 5.) 2-3—Abatement of Water. 4-5—Deliverance in Sight. 6-10—Winged Messengers. (The dove may be likened to the soul which finds no rest or satisfaction until it returns to the ark of God. 11-12—The Olive Leaf. 13-14—The Dry Ground. 15—God's Silence Broken. (We can always hear God's voice as he speaks to us in his written word.) 16—The New Command. 17—Animals for Use. 18—Disembarkment. 19—The Released Herds. 20—A Life of Worship. (Noah's first thought is to build an altar. He does

this before he builds a house or before he explored the land. Matt. 6: 33.) 21—God's Solemn Pledge. 22—A Bright Picture. (Here is God's assurance that fills us with certainty as to our daily bread.)

Lesson 4. God Calls Abram—Gen. 12: 1-9.

Golden text: I will bless thee.—Gen. 12: 2.

Topic: God Calls Us.

Verse topics: 1—The Call of God. (Every inspiration felt by man to a higher life or to a righteous act is a call of God.) 2—Inducements to Faith. (We have the promise of a hundred fold recompense, when for Jesus sake we give up things dear to us. Matt. 19: 29.) 3—Partnership of Faith. 4—Faith's Venture. 5—Rewards of Faith. (The gospel does not lead to poverty. As a rule it is the prodigals who become poor.) 6—Trials of Faith. 7—The Gift Outright. 8—Tent and Altar. (Wherever Abram had a home, God must have an altar for sacrifices.) 9—The Journey.

Lesson 5. Abraham and Lot—Gen. 13: 1-18.

Golden text. Whatsoever ye would.—Matt. 7: 12.

Topic: Life Decisions.

Verse topics: 1-2—In Egypt. 3-4—Return to the Altar. (We, like Abraham, make our choice to keep close to God and his altar or like Lot we pitch our tent toward worldly Sodom.) 5-6—Rival Shepherds. 7—Works of Flesh. 8—The Walk of Faith. (The true child of faith is a peace-maker. "We be brethren," then let us act like brethren, for we need the love and the strength that grows out of union.) 9—Fruits of the Spirit. (To a man of faith in God's precious promises, nothing in this world is large enough to afford a basis for strife. He that kneels conquers.) 10—Walking by Sight. 11—A Ruinous Choice. (He journeyed away from God's altar and the influences of the godly.) 12—Moral Risks. 13—Contagious Conditions. (Lot subjected himself and family to moral contagion more hazardous than leprosy or smallpox.) 14-15—Reaping as Sowed. (Lot reaped the snares of the world; he lost property, family, honor, reputation; his life almost; he suffered in mind; he was overtaken by gross sin and at last lives in penury in a cave.) 16—Incredible Increase. 17—Gift Confirmed. 18—The Hebron Altar. (This is the third altar mentioned. Abraham became a light to the world.)

Lesson 6. God's Promise to Abraham—Gen. 15: 1-18.

Golden text: I am thy.—Gen. 15: 1.

Topic: Faith's Trials and Rewards.

Verse topics: 1—Shield of Jehovah. (With Jehovah as a shield, why fear what man can do. God wants us to be strong behind the shield of faith. 2-3—Trials of Faith. 4—Wait on the Lord. 5—Sign of the Stars. (To Abraham the stars became a sign of posterity. To us they are blessed signs of other promises. "They that trust many to righteousness shall shine as the stars forever." Dan. 12: 3.) 6—Faith's Deeper Renewal. (He will go on trusting and waiting for the blessing to come in God's own way and in God's own time.) 7—Deliverer from Idolatry. 8—Inquiring Faith. 9—Condescending Response. (Abraham shall know by the most high God binding himself in a pledge after the manner of men to perform his promise.) 10—Fruits of Faith. 11—Ravenous Birds. (Thus we should drive away the birds that devour the seed of the word. Matt. 13: 4-19.) 12-13—Egyptian Bondage. 14—Brighter Prospects. 15—Hope of Immortality. 16—Growth in Sin. 17—Covenant Ratified. 18—Conditions. (Had Israel's faith been equal to God's promises, the promised land might have been gained sooner and held longer.)

Lesson 7. Abraham's Intercession—Gen. 18: 16-33.

Golden text: The effectual, fervent.—Jas. 5: 16.

Topic: Availing Power.

Verse topics: 16—Entertaining Strangers. 17-18—Secret of the Lord. (What was hidden from worldly-minded Lot was disclosed to God-fearing Abraham.) 19—Ideal Patriarch. (Patriarch means: the father ruler.) 20-22—Beloved Lot's Danger. (The worst slums in modern cities could not be so utterly fallen as was the city of Sodom.) 23—Friend of Sinners. (Abraham prayed and wept for Sodom as the Master prayed and wept for Jerusalem.) 24—Sin Very Grievous. (Sodom was like a gangrened limb which required to be amputated.) 25—Religious Judgment. 26—Salt of the Earth. 27—Holy Boldness. 28-29—Enlarging Vision. 30-31—(Nothing can better please God than when we show our interest in the great work of redemption, by

working and praying for sinners.) 32—God's Patience. (Abraham ceased asking before God ceased answering. Every true prayer is answered, if not by a "yes," it is none the less answered, if by a "no.")

Lesson 8. Abraham and Isaac—Gen. 22: 1-14

Golden text: By Faith, Abraham.—Heb. 11: 17.

Topic: Living, not Dead Sacrifices.

Verse topics: 1—At Ease in Zion. 2—Test Assumes Form. (Just how God spake, we do not know. It was not as in verses 11, 12. Possibly it was the "still small voice.") 3—He staggered not. (God indeed meant that Abraham was to offer his son, but not as a bloody material sacrifice.) 4—The Mountain. 5—Abraham's Gethsemane. 6-7—Heroism of Faith. 8-9—Mountain-Moving Faith. 10—Hope Thou in God. 11—Voice out of Heaven. (It is enough. His offering of his heart's best, this living sacrifice, is regarded as a complete offering. Rom. 12:1.) 12—The Stayed Knife. (God thus forever condemns the inhuman superstition towards which all ancient ceremonials of sacrifice perpetually tended.) 13—Substitution. 14—The New Name. (As we offer our bodies a living sacrifice God, too, will provide.)

Lesson 9. Isaac, the Peacemaker—Gen. 26: 12-25.

Golden text: Blessed are the.—Matt. 5: 9.

Topic: Living Sacrifice Exemplified.

Verse topics: 12—Seeding by Faith. 13—"Godliness is Profitable." 14—"The World's Enmity." 15—Acts of Hatred. 16—The Diplomatic King. (Unenlightened as he is, he yet knew the value of a kind and courteous request.) 17—The Living Sacrifice. (Here then was the offering acceptable to God. Isaac gave up the love of displaying power; home and property rights; his new farming prospects; the profits of his labor—all for peace. Rom. 12: 1.) 18—Honoring His Father. 19—Living Waters. ("In the valley" of humility richer wells of blessing are offered than on the hilltops of pride.) 20-21—Trial of Faith. 22—Faith's Reward. (Four times Isaac thus departs, but instead of a trail of blood, he leaves a trail of blessings, wells in a dry land.) 23—The Home Going. 24—The Comforter. (God never withholds his blessing from the one who comes with a living sacrifice. Rom. 12: 2.) 25—Sacrifice of Praise.

Lesson 10. Jacob Tethel—Gen. 28: 10-22.

Golden text: Surely the Lord.—Gen. 28: 16.

Topic: The Rescued Sinner.

Verse topics: 10—Sin-Broken Home. (From the days of Eden sin and its results have driven men from home.) 11—The Striving Spirit. 12—The Cry and Answer. (A ladder, a beautiful emblem showing that true progress is by slow course, step by step, in an upward direction.) 13—Love for Sinners. (The converted Cheater becomes the leading figure in sacred history, the partner of God in the fulfillment of the divine purpose.) 14—Midnight Promise. 15—Personal Nearness. 16-17—The Great Discovery. (Jacob found that God and his love were as surely present everywhere as the very atmosphere.) 18—Pledge of Gratitude. 19—In Remembrance. 20—Vow of Consecration. 21—Seeker of Peace. 22—Faith with Works. (Our religion ought to be worth as much to us as to Jacob.)

Lesson 11. Jacob a Prince with God—Gen. 32: 1-32.

Golden text: Man ought always.—Luke 18-1.

Topic: Victory Over Self.

Verse topics: 1-2—Headed for Canaan. 3-5—Embassy to Esau. 6-8—Alarming Response. (Jacob has now to reap from the sin he had sowed when he had cheated Esau many years before.) 9-12—Prayer with Planning. 13-20—Weapons of Peace. (True prayer with humility of heart leads Jacob to soften towards his brother in the desire to make reparation to his brother.) 21-23—A Busy Night. 24—The Seeming Adversary. (It was an angel and none other than God manifest in the flesh as verse 30 shows. This is an active parable teaching God's omnipotence and man's feebleness.) 25—Fighting Against God. 26—The Helpless Supplicant. (Jacob at last reaches the end of his conspicuous self-reliance.) 27—Confession of Sin. 28-29—The Answered Prayer. 30—Place of God's Face. (Blessed are the pure in heart, for they shall see God. Matt. 5: 18.)

Lesson 12. Temperance Lesson—Prov. 23: 29-35

Golden text: Wine is a mocker.—Prov. 20: 1.

Topic: Sacrificing to the God of Self.

Verse topics: 29—Rum has God's Hate. (The Bible is wholly against the sin of drunkenness which aims at the

eternal damnation of souls. Wine is a poison; intoxicant is from the Latin "toxicum," poison.) 30—Questions Answered. (Drunkenness is after all an act of one's own choosing.) 31—Palatable Poison. (The wise man here advocates the only safe course. Indeed his words are a command; they prohibit.) 32—The Serpent's Poison. ("At the last," three short words, but of eternal moment.) 33—Horrors of Poisoning. (Delirium tremens in time is reached. Nothing can be more terrible than the sufferings at this stage of alcoholic poisoning.) 34—The Reeling Sot. 35—Contemptuous Speech. (This represents the drunkard as talking to himself.) "I will seek it again." (All will power is lost. Even a babe, if burned, shuns the fire, but the drunkard, burned by the fierce fire within, will seek it yet again.)

FIVE-MINUTE SERMON ON THE GOLDEN TEXT.

PETER AINSLIE.



EW things are so sweet to us as the memory of the mercy of the Lord. He is long-suffering. He has compassion. He is full of pity. He knows our weakness and he is plenteous in mercy. That is our God, and with such knowledge who would not have such a Father? The point of difference with the whole world is that some declare that he is such a God and others declare that he is not. It is not an argument I wish to raise, but I wish to set before you this one question: What is he to you? You know him and do you realize his mercy? It exists and the fact is beyond dispute. How are the circumstances with you? The ability to see depends upon fear. The fear of the Lord is the beginning of knowledge. We look above us, we look around us and we look within us and God's mercy is everywhere—beauty set in the world frame. For all our needs he has brought a remedy and he gives to us his best at the asking. We approach him in his way, we wait before him and sometimes unknowingly we receive the gift, or if it is delayed, it is not because he does not love or care, but he is building up in us a place for the promised grace or such a blessing is not then the need of the heart. Be willing to leave all things with him—just do, comply, and he is always faithful.

His mercy is from everlasting to everlasting—the richest rainbow in the world. Away back in the ages he was full of mercy, he is now and he always will be. The stream, if you wish such a figure, never ceases to flow—mercy widening like the river widens into the sea. He is the Father and you are the child. You may forget him, but he cannot forget you. He is always calling, always loving and his best is within a hand's touch. He has spelled out his mercy into all the languages of heaven and earth, and these shall all blend into a universal harmony. Nature, science and thought shall sit together as the trinity for the everlasting adoration of him whose mercy is eternal.

AN IDOLATER.

The baby has no skies
But mother's eyes.
Nor any God above
But mother's love.
His angel sees the Father's face,
But he the mother's, full of grace;
And yet the heavenly kingdom is
Of such as this.

—John B. Tabb.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

THE GROWING KINGDOM.

Topic Sept. 29: Ref. Ps. 72: 1-20.



THIS is one of the beautiful Messianic prophecies. No doubt it was a prayer for Solomon in its primary intent, but its marvelous sweep forbids the conclusion that it referred wholly to the earthly kingdom of Israel. It is a dream of world empire beyond Nebuchadnezzar, or Alexander, or Caesar, or Charlemagne, or Napoleon. One of the striking characteristics of the Hebrew prophecies is the daring dream of universal dominion. It is the more remarkable from the small extent of area of Palestine proper, and of the kingdom of David and Solomon in its widest scope. Surely the seers of Israel saw beyond the limitations of physical boundaries and forces, and caught some glimpses of the glory of Messiah's kingdom, whose dominion is from sea to sea and from the river unto the ends of the earth.

There is inspiration in the thought of this universal reign of Immanuel. Once this majestic idea enters the mind and possesses the heart, the life is forever lifted up thereby. This conception is the basis of the true missionary spirit. It is in harmony with the great commission of the risen Christ. O that all our endeavors and all our churches might get this vision of the glorious reign of our glorified Redeemer! In our talk of expansion and of commercial supremacy let us not forget that the only true glory and conquest comes by way of the cross. Christ and him crucified is still the wisdom this old world needs in the commercial centers of America, Europe, China, as in Corinth in Paul's time.

"An Handful of Corn."

"There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth." It is suggestive that Jesus used the figure of the sower of the grain to represent the growth of his kingdom. It is to be thus natural, quiet, yet marvelous in its increase. The figure of the handful of wheat sown in the earth upon the top of the mountains is most striking as a picture of the wonderful development of Christ's kingdom. The fruit thereof shall shake like Lebanon. It is the picture of waving fields of golden grain upon the mountains, overflowing into the valleys, until all should be blessed by the miraculous increase. The cities should share in this general prosperity.

Mountain Top Blessings.

What we need—what our churches and Endeavor societies need—are mountain-top views of Christ's kingdom, mountain-top blessings of spiritual enthusiasm in his service. We need this as a preparation for the humdrum or hurry-flurry of our modern diversified life. Spiritual vision is the greatest need of the average church member today. We have commercial vision, and talk of American commercial growth and supremacy; but our vision of Christ is dimmed. O that David's prayer might become ours: "Blessed be his glorious name forever! And let the whole earth be filled with his glory! Amen and amen!"

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

BY THE REV. ALEXANDER SMELLIE, M. A.

JACOB AT BETHEL.

"And Jacob awakened out of his sleep, and he said, Surely the Lord is in this place, and I knew it not."—Genesis 28: 16.

Monday—Genesis 28—1-9.

It has been said that Satan is not an independent power, like God, existent from eternity. He is a created being; he is a fallen spirit; he is an archangel who has transmuted himself into an archfiend. Therefore he cannot originate; he can only defile and injure. He is, as the Schoolmen called him, *Dei simius*, the ape of God; and all that he has ever done has been a caricaturing and marring of what God has done before him. His tares are his miserable copy of God's fine wheat.

I see much the same thing in the way in which ungodly men imitate many of the actions of the Christian. Esau does what Jacob has done, but does it in a blundering and unsatisfactory fashion. The words, the practices, the manner of life, of the child of God cannot be assumed by the outsider; when the attempt is made—it is sure to break down—there will at best be only a distortion and a parody. I must be inside the family myself; I must be taught from above; I must be inhabited and controlled by the divine Spirit. I cannot trick myself out in the trappings and lineaments of the saint.

Tuesday—Genesis 28—10-22.

A runaway from home, a self-banished outcast, a clever and over-reaching schemer—he does not seem a likely person to receive the benediction of the King of kings. A rocky desert, a barren and forsaken spot—it is not the place where I should expect God to reveal himself in grace and mercy and peace.

Ah, but it is just when my heart is most consciously guilty, is aware that by all its planning and skill and effort it has only brought on itself misery and ruin, is bewailing the exceeding sinfulness of its sin, is at its wit's end, that he comes near, to pardon, to deliver, to cleanse, to crown. When my night is darkest, and neither moon nor stars appear, God is closest to me.

And is there any spot on earth where I may not see the ladder and the angels? No. In the bleak wilderness, and down in the heart of the city slum, and in the very midst of thronging temptations, and in the darkened room where I sit beside my dead—anywhere, everywhere, God may seek me out and bless me. And then, I praise his name.

Wednesday—Genesis 27—6-17.

Isaac and Rebekah are not blameless in the matter of their children's sins. If their home is religious, it is not thoroughly religious. The father is too easy-going, the mother too crafty. God is not "a Presence felt the livelong day, a wholesome Fear at night." Let me give my children a home frankly and avowedly Christian.

I owe it to the nation. The well-being of the commonwealth is broadbased on the love and the truthfulness and the purity of the family circle.

I owe it to the Church. Why is it that, with all her activities, the Church does not make the progress she should? One reason is that the life of her mem-

bers in their own households is not always a godly life.

And I owe it to the children themselves. I give them strength for the conflict of faith, power over temptation, brightness and joy, an invigorating discipline preparing them for wider fields of action, when I teach them by my own example to find in God their Friend. And certainly I owe it to Christ.

Thursday—Genesis 27—18-29.

I would abhor Jacob's secret sin of deceit. I would be true.

God in his grace has given me a great name, that of Christian, and I must not stain it by anything mean or unworthy.

I would be true to my friend. He expects it of me, this honesty, this honor, this conscience, lie at the basis of our relationship. He deserves it of me; he has treated me well, he has shown his love in a hundred ways, and I make a shameful return if I mislead him.

I would be true to my God. I would not bring him any shows and semblances, any tinsel and fraud. I would not profess an affection for him which I do not feel.

Friday—Genesis 27—30-40.

My heart bleeds for Esau: he has to be content with a poor and paltry second-best. But he has himself to blame. He has shown himself so crass, so earthly, so blind to what is spiritual and holy.

Often there comes a time in a careless and godless life when it is roused to understand the value of the blessing which hitherto it has despised and neglected and refused. Sometimes, alas! the awakening is too late. The blessing is gone. God, having been often rejected, has passed on his way. His Spirit does not always strive. His grace is not always available.

But many a time the awakening leads to good results. If I cannot, after turning away again and again from what is high and heavenly, after bestirring myself only at the eleventh, or the ninth, or the seventh hour, do everything for God I might have done, and receive from him every gift I might have received, still his pardon may be mine, his favor, his friendship, his love.

Best it is when I am his from the outset. Best it is to yield myself to God in his own Now—Now, the acceptable time, the day of full and free and eternal salvation.

Saturday—Genesis 35—1-15.

Jacob is sent back to Bethel—back to where he met with God at first. My Christianity should be continually progressive. It should leave what is behind, and reach forward to what is before. Today should be better than yesterday, and tomorrow better than today. I ought not to need the return to Bethel. I ought to be perpetually advancing to new revelations, new experiences, new achievements, new benedictions.

But—let me say it with regret and shame—it is not so, I retrograde. I lose my first love, and forget my first works. I turn aside into Bypath Meadow. I linger in the delicate plain called Ease. I fall asleep in the Enchanted Ground. There are sad halts, relapses, falls, in my progress.

Yet how good is my God to me! Since I will not go steadfastly forward in his name and through his grace, he conducts me back to Bethel. He converts me a second time. He restores my soul. He says to me, "I heal thy backslidings, and now, my child, run the

race once more courageously and unflinchingly, looking unto Jesus."

Sunday—Isaiah 41—8-14.

Jacob is not one of the sublimest and most heroic of the chosen people; he does not stand on the same level as Abraham or Joseph or Moses or David or Isaiah. Yet here is God, many hundred years after his death, still associating himself with him, and still making gracious mention of his name. It is a lesson of abundant encouragement to me.

Suppose that I have no dazzling genius, that my lips stammer and falter, that my home is in a quiet place, that the offerings are small which I can consecrate to the kingdom and the King, that my mistakes and sins are many, he does not forget me, he keeps me in continual remembrance, he diadems me with a glory I do not merit. "If there be first a willing mind," he assures my heart, "it is accepted according to that which a man hath."

GATHERED GEMS.

Better the feet slip than the tongue.—*Old Proverb.*

"Thoughts are so great—aren't they, sir? They seem to lie upon us like a flood."

Sympathy is two hearts tugging at one load, beneath one sorrow.—*Dr. Parkhurst.*

When people's feelings have got a deadly wound they can't be cured with favors.—*Geo. Eliot.*

"If you want to get anger down, don't try to push it down. Go to the other end, and pry up good nature."

It is better to keep sarcasms pocketed if we cannot use them without wounding friends.—*Christmas Evans.*

Be sure to mend that in thyself which thou observest doth exceedingly displease thee in others.—*Bishop Patrick.*

There is no feeling, perhaps, except the extremes of fear and grief, that does not find relief in music—that does not make a man sing or play the better.

"He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

We shall not find the pathway clear
In which our feet must go;
Where roses bloom thorns, too, appear,—
Some sorrow angels know.

Only a man can be the express image of God's person. Only through a man can there be a revelation, only through a perfect man a perfect revelation.—*F. W. Robertson.*

It is only through the morning gate of the beautiful that you can penetrate into the realm of knowledge. That which we feel here as beauty we shall know one day as truth.—*Schiller.*

NOTES AND PERSONALS

Benjamin L. Smith of Cincinnati called at this office on his way to Cedar Rapids.

W. H. Bagby writes from Salt Lake: "Four added here since last report, two by baptism."

Forrest D. Ferrall, pastor at Pleasantville, Iowa, writes: "Two young men were buried with their God in baptism at the church the evening of September 6."

For the first twelve days of September, the Board of Church Extension received \$992.07 from 111 churches. This is a gain of two in number of contributing churches, and a gain of \$278.75 in receipts.

East Des Moines is by no means in the rear, and with the aid of her most energetic pastor, Rev. E. W. Brickert, is making rapid strides toward grand success. Two accessions last Sunday, making 307 in the last eleven months.

R. Tibbs Maxey reports: "One addition by letter at prayer meeting last week. This makes, in all, forty during my first year in Fulton, which closed with last week. I continue indefinitely with a slight increase in salary. Large audiences Sunday."

S. F. Rogers will close his eighth year and his pastorate with the church at Illiopolis, Ill., December 8. A successor will be called so that he may be ready to go to work at once after that date. Mr. Rogers has not yet made any arrangements for future work.

F. D. Fillmore under date of September 9 writes from Iowa Falls, Ia.: "Our meeting two weeks old with four confessions thus far. Our attendance is unusually good and we are quite hopeful for the last half of the meeting. H. E. Van Horn of Des Moines is preaching."

Cephas Shelburne of Roanoke, Va., has just returned from a three weeks' vacation. He reports having attended four religious conventions, two Sunday school picnics, preached ten sermons, delivered five addresses, conducted two funerals. He closed his second year with the Roanoke church last August. Eighty have been added to the church during the past year.

On Lord's day, September 8th, L. L. Carpenter dedicated the new church house at Longview, Ill. The house is the best one in the place. It is well built, well furnished and in every respect a great credit to both church and community. The attendance at the dedication service was large, the giving generous and all the services were joyful and satisfactory. Bro. B.

N. Anderson is the hard-working and successful pastor.

The Bethany C. E. Reading Circle begins its regular work for the coming year the first of October. The first three months will be devoted exclusively to the study of "Our Pioneers and their Plea." There is widespread need of accurate information on the subject, not only among our young people but also among our older ones, and we hope that many will avail themselves of the advantages offered in this reading course. For particulars write to J. Z. Tyler, 798 Republic street, Cleveland, Ohio.

The ninth annual session of the Christian churches in the Eighth district of Illinois convened August 30 at Carbondale. The sixty-one churches show a membership of 4,938. The corner stone of the new church at Carbondale was laid. Rev. H. G. Bennett is the pastor. A copy of *The Christian Century* was deposited within the stone. The new edifice will cost \$10,000 and will be a handsome building. Miss Anna Hale organized at this convention an auxiliary of the Christian Woman's Board of Missions, with fifteen members.

There was a loss of \$499.08 from individuals over the same period last year, which overcomes the gain from the churches, so that the board must report a loss of \$220.32 for the first twelve days of September. Churches and individuals should remember that September is given up to church extension offerings, and that we must have some splendid gains in order to reach the \$300,000 mark by the 30th of September, thus completing this year's part of the half million we are trying to reach by 1905. Remit to G. W. Muckley, 600 Waterworks building, Kansas City, Mo.

T. E. Cramblet, who is so well and favorably known to our brotherhood, and who for several years has been the popular pastor of the East End Christian church, Pittsburg, Pa., and under whose direction and supervision their beautiful edifice was erected, has accepted the presidency of Bethany college, W. Va. He is a man well qualified for the position to which he has been chosen; he is a graduate of the University of Kentucky, and has held some of the best pastorates in our brotherhood. He is endowed with executive and financial abilities; his acceptance of the presidency assures the future success of that institution. Let the friends of Bethany enthusiastically support her by contributing to her endowment fund and sending their sons and daughters to her for mental culture and development. The new president will assume his duties with the beginning of this college year.

A novel and interesting series of citizens' meetings has been inaugurated by Rev. C. P. Smith of the First

Christian church, Richmond, Mo., to be held once each month in place of his customary Sunday night services. Prominent citizens have been engaged to speak; a liberal latitude of thought and action will characterize the meetings, and the aim will be to make them educational and beneficial to the general public, and a stimulus to the city administration in its work of moral and municipal reform. The first meeting will be held next Sunday night with the following speakers: Ten-minute addresses, "Public Profanity and How Shall We Stop It?" Prof. B. G. Shackelford; "The Need of Heroism in Our Editorial Rooms," Rev. C. P. Smith; "Can a Richmond Business Man Be a Christian?" Louis Littman; "What Is to Become of Our Boys?" Eld. J. E. Dunn; "The Duty of Our Citizens as Jurymen," Hon. M. M. Bogle.

Loan for Chicago Missions.

The executive board of Chicago Christian Missions desires to borrow \$1,100 for the Humboldt Park Christian church, as balance due on their lot, which is worth \$1,500, besides the building now in course of construction. First mortgage note, bearing six per cent interest, with a guarantee of the City Missionary Society, will be given as security. Perfectly safe. Interest paid regularly. Five-year loan preferable.

W. B. Taylor,
Supt. City Missions.
506, 358 Dearborn street.

PASTY FOOD

Too Commonly Used.

The use of pasty cereals is not advisable. A physician says: "Pasty cereals are very indigestible and a bad thing for the stomach, causing a depressed feeling and quite a train of disorders, particularly of the intestines and nerves."

Cereals, such as wheat and oats, can be cooked long enough and well enough to fit them for human use, but the ordinary way of cooking leaves them in a pasty condition."

A gentleman from Evansville, Ind., whose name can be secured upon application to the Postum Cereal Co., Ltd., Battle Creek, Mich., says: "My physician prohibited the use of oats and wheat for I was in a bad condition physically, with pronounced dyspepsia. He said the heavy paste was indigestible but that Grape-Nuts, being a thoroughly cooked food and cooked in such a manner as to change the starch into grape-sugar, could be easily digested. I have become very fond indeed of Grape-Nuts and all the uncomfortable feelings have disappeared. I have gained nearly twelve pounds in weight and none of the distressed, full feeling after my meals that I had formerly. Grape-Nuts Food has done the work."

CORRESPONDENCE

ILLINOIS Y. P. S. C. E. NOTES.

August was the best month of the year for Joliet work; \$43.50 came in from the societies.

The following societies were reported for the year's work the past week: Kansas, Virden, Newman, Lanark, Bushton, Sullivan, Bement, Rock Island, Robinson, Belle Plain, Lincoln, Normal, Scottville, Vermont, Williams-ville, Gerlaw, Washington, Flora, Barry, Belleflower, Paris, Lawrenceville, Hindsborg, Stanford, Greenview, Antioch and Buffalo. Why is it that second and third calls are most easily responded to?

Keep reporting, however, until every corresponding secretary has awakened from his Rip Van Winkle sleep.

Send all offerings this week to Ida J. Swan, secretary and treasurer, Chambersburg, Ill. Send all reports this week to the present state superintendent. We hope to announce the new superintendent in our next column. Please note the change and address.

A two-column article appears in the Carbondale Free Press, concerning the new church building and the history of the Church of Christ there. Miss Anna Hale assisted in the corner-stone exercises. It is to be a \$10,000 building and will seat 700 people. All is unity and enthusiasm under the lead of the pastor, Bro. Harry G. Bennett, assistant state superintendent, C. E. We congratulate both pastor and people on their push and prosperity.

Frank C. Ford, one of the most stirring C. E. pastors in Ontario, would like to locate in Illinois. A splendid chance to secure a well-educated young man from Wolville and from Lexington colleges, all in one, and undoubtedly a successful minister here, as he has that record at Selkirk, Ontario.

Will F. Shaw,

State Supt. C. E., Charleston, Ill.

MISSIONARY WORK IN ILLINOIS.

DEAR CENTURY: My wife and family with myself arrived here at Grant Park August 7 expecting to spend one month here and at Moomence with our people, but the critical condition of my wife's mother kept us here most of the time until her death, which occurred August 28.

I have preached three Sundays out of the four since we came and visited several other towns. I was unable to visit my old church home at Kankakee, but heard good reports from there.

I called a meeting at Moomence, Ill., of all former and present members of our church and of all interested in our plea, and although I had but two days in which to announce the meeting about twenty-five responded to the

call. There are several others that we knew of that were not present. I wish the state board could visit that city or some representative of it.

I also visited Hopkins Park, south-east of Moomence, perhaps about ten miles. Was called there to pray with a man dying with consumption; no one to pray for him or with him there. Hopkins is a new town with quite a settlement around it, a fine opening. Our Bro. Bondurant, who has favored Eureka and the Divinity House with his gifts, has a large ranch adjoining. Found several anxious for our plea. I organized a Sunday school while I was an M. E.; it still lives. Our plea has a leverage there if some one could take hold of the work. Also at Castleton school house, a small freight station on the I. R. R. I preached to a full house there. Four different persons expressed themselves as in favor of our church. The Baptists are about to enter. If we could strike at once we could save that place. It is quite near Sherburnville, the oldest church (Christian) in the county. I preached at Sherburnville Sunday; baptized a mother and daughter as a result of that preaching on Monday. There are several others there that are nearly ready for the reaper to gather them. I wonder who will be the reaper.

This is all neglected territory and good; only fifty miles from Chicago and could be made into feeding ground for our divinity students if some one could but enter the field and work.

We take the work at Nora Springs beginning next Lord's day, or Sept. 15.

G. A. Hess.

IOWA C. W. B. M.

Dear Sisters: Many of you will not be at the state convention at Cedar Rapids this week, so I advance some of the items of the secretaries' report. The financial report shows \$6,729.88 sent to headquarters from auxiliary department and \$806.28 from the young people's department, or a total to the national treasury of \$7,534.09. This is a gain of \$836.28 over last year. While this is far from the gain we hoped to make, it is comforting to know we are not falling behind. The state fund is most encouraging. Thirty-five auxiliaries are on the roll of honor, having averaged 5 cents per month per member for state work. These are: N. E. district, Brandon, Cedar Rapids First church, Grundy Center, Liscomb, Marshalltown, Mason City Young Ladies. Southeast district: Moulton, West Liberty, Grin-

MORE BOXES OF GOLD. And Many Greenbacks.

To secure additional information directly from the people, it is proposed to send little boxes of gold and greenbacks to persons who write the most

interesting, detailed, and truthful descriptions of their experience on the following topics:

1. How have you been affected by coffee drinking and by changing from coffee to Postum.

2. Do you know any one who has been driven away from Postum because it came to the table weak and characterless at the first trial?

3. Did you set such a person right regarding the easy way to make Postum clear, black, and with a crisp, rich taste?

4. Have you ever found a better way to make it than to use four heaping teaspoonsful to the pint of water, let stand on stove until real boiling begins, then note the clock and allow it to continue easy boiling full 15 minutes from that time, stirring down occasionally? (A piece of butter about the size of a navy bean, placed in the pot will prevent boiling over.)

5. Give names and account of those you know to have been cured or helped in health by the dismissal of coffee and the daily use of Postum Food Coffee in its place.

6. Write names and addresses of 20 friends whom you believe would be benefited by leaving off coffee. (Your name will not be divulged to them.)

Address your letter to the Postum Cereal Co., Ltd., Battle Creek, Mich., writing your own name and address clearly.

Be honest and truthful, don't write poetry or fanciful letters, just plain, truthful statements.

Decision will be made between October 30th and November 10th, 1901, by three judges, not members of the Postum Cereal Co., and a neat little box containing a \$10 gold piece sent to each of the five best writers, a box containing a \$5 gold piece to each of the 20 next best writers, a \$2 greenback to each of the 100 next best, and a \$1 greenback to each of the 200 next best writers, making cash prizes distributed to 325 persons.

Almost every one interested in pure food and drink is willing to have their name and letter appear in the papers, for such help as it may offer to the human race. However, a request to omit name will be respected.

Every friend of Postum is urged to write and each letter will be held in high esteem by the company, as an evidence of such friendship, while the little boxes of gold and envelopes of money will reach many modest writers whose plain and sensible letters contain the facts desired, although the sender may have but small faith in winning at the time of writing.

Talk this subject over with your friends and see how many among you can win prizes. It is a good, honest competition and in the best kind of a cause. Cut this statement out for it will not appear again.

nell, Humeston. Northwest district: Ames, Cedar Valley, Cherokee, Cleg-horn, Estherville, Jefferson, Laurens, Kingsley, Meriden, Washington Center. Southwest district: Clarinda, Creston, Delphos, Elliott, Lenox, Mt. Airy, Shenandoah. Central district: Altoona, University Place, Park Avenue, Granger, Kellogg, Prairie City, Swan. The banner for greatest per cent of gain in membership goes to Northeast district, gain 16 2-3 per cent. The banner for greatest per cent of gain in funds to Southeast district, gain 8 per cent. The total amount of money raised in the state for all purposes, including Tidings, local expenses of auxiliaries and state fund, as well as all sent to headquarters, makes a grand total of \$9 100.81; \$700 was raised for C. W. B. M. day. By including all life memberships not intended for C. W. B. M. day and the fund for negro work and that raised in mite boxes, we are able to report an anniversary fund of \$2,100—\$100 for each year of our history. This includes also Mrs. Gaston's bequest of \$531.40. With this as a foundation what ought we to do next year? A special work will be given us. May God give us strength to do it.

Annette Newcomer, State Sec.

NEBRASKA SECRETARY'S LETTER.

Two added at Nemaha City Aug. 25th. Nine additions at Lincoln 1st during August, not including those from Central. C. C. Atwood is in a lively meeting at Inavale with additions. Church has grown from nine to fifty under A. C. Finch's ministry. Outlook good. A. W. Henry preached the 1st inst. at Wymore. His address is now 410 No. 12th st., Lincoln.

The North Side church at Omaha, where Bro. W. T. Hilton ministers, has had additions right along each Lord's day during the heated term. This congregation is arranging to pay off its debt to Church Extension this year. Will repair inside, and have B. B. Tyler for two weeks' meeting after the National convention. Bro. Hilton's address is 2613 Grant st., Omaha.

S. T. Martin of the First church, Omaha, has returned from his month's vacation and is at work again. His address is 204 No. 28th ave., Omaha.

Another one-time Nebraska preacher sailed for India Sept. 4th. Bro. O. J. Crainger, formerly pastor at Fremont, is the man. Our prayers go with him, and shall we not send our money in increasing amounts to sustain him in his work? If you have neglected foreign missions this year attend to it now.

The committee on National convention matters have chosen the Illinois Central R. R. as the official route from Omaha. Special cars will be provided as needed, or a special train if

the number will warrant. The fare is one fare for the round trip, with 25 cents joint agency fee at Minneapolis, and if an extension is desired 50 cents agency fee will be required. You can buy your tickets from home, asking for transportation over the Illinois Central from Omaha. We expect to have a special car from Lincoln, and that the Colorado delegation will be with us. The trip to this beautiful city of 200,000 people with its lakes and parks will be delightful at the season of the year. Everything that can be done to make the journey enjoyable will be done. We will have a program of speeches and songs on the train. Badges will be on hand. We are also going to the convention with a petition that it come to Omaha in the near future. Next year if they will, or, at least, the next. We want every one to be prepared to push this matter while there. The way to get things is to go after them. Tell your neighbors about the convention and the exceptionally low rate granted. Tell them now so they will be thinking about it and planning to go. Plan to go yourself. Send your preacher that he may come home full of the inspiration of this great convocation of Disciples of Christ. Write me that you will go if possible.

Hebron is expecting to hold a meeting in November with J. B. Vawter as evangelist. Churches that want Brother Gregg to hold meetings for them will write to me; those desiring the services of Brother Ogden will write to E. E. Boyd, Nelson; though, of course, attention will be given all such requests to whomsoever preferred.

The dedication at Louisville will take place later. The date has not been sent me. Brother Emmons has worked hard and faithfully in this field and deserves great praise. He held a meeting, organized the church and has pushed the building to completion.

Convention of District No. 4 will be held at Wakefield Sept. 27-29; let the churches in that district take notice thereof.

No. 7 will hold convention the same week earlier at Deweese.

It has come to me that a word is needed about the entertainment had at the state convention. Let it be understood that the matter of rates for beds provided by the Bethany people was regulated by the board through its secretary and not by the people at Bethany. This was rather against the wishes of the brethren there. But the manifest injustice of asking some to pay \$1.50 for a tent, 35 cents each for cots, besides paying drayage amounting to from 50 cents to \$1 on camp outfit, and then furnishing beds at less than 25 cents each person per night to those who chose to come and take it easy demanded the rate made, viz., 50 cents per night per bed. Two

persons occupying the bed would make the exceeding moderate charge of 25 cents per night. I mention this that all aggrieved persons may know whom to blame for the rate.

W. A. Baldwin.

Ulysses, Nebr.

\$13.00 TO BUFFALO PAN-AMERICAN AND RETURN. \$13.00

via the Nickel Plate Road, daily, with limit of 15 days; 20-day tickets at \$16.00 and 30-day tickets at \$21.00 for the round trip. Through service to New York and Boston and lowest available rates. For particulars and Pan-American folder of buildings and grounds, write John Y. Calahan, General Agent, 111 Adams St., Chicago.

ST. LOUIS LETTER.

Our preachers resumed their weekly meetings Monday, September 9. Most of the brethren have returned from their vacations and John L. Brandt has begun his work at First. Howard Cree comes to Central on October 1st. Reports of vacations and the work of the summer were heard last Monday, and it has undoubtedly been the "best yet" in all of the churches in the city. F. G. Tyrrell has been on the Pacific coast since early in July and in his absence Daviess Pittman and W. W. Dowling have occupied the pulpit at Mt. Cabanne with an occasional supply from out of the city. The officers of the Ministers' alliance for the ensuing year are: W. A. Mellon, East St. Louis, president; James Norvel Crutcher, Compton Heights church, vice-president, and J. F. Quisenberry of Fifth church, secretary.

We have been compelled to drink water (?) from the Chicago drainage canal. Our city has been the asylum recently of Emma Goldman, who, if I am not mistaken, is a Chicago anarchist, and all of this has been borne with becoming grace, but now that the Prophet Elijah has established a branch establishment here our time has come to call a halt. Forbearance with this impudence on part of the windy city has almost ceased to be a virtue. Dowie's people have bought the property of the Second Baptist church, at Beaumont and Locust, and there last Sunday installed a local overseer. Forty people were baptized by Elder Hall and the overseer preached a sermon. Among other things he said, "Osteopath, Allopath, Homeopath—all paths lead to the grave," and that was the only bright thing in the discourse. Even this may be called in question by those who are friends of the various paths.

The first stake of the Louisiana Purchase Exposition has been driven, with fitting ceremonies, and the work

is beginning to take form. Forest Park is a beautiful place, as many of you know; it is the second largest park in the world, and visitors to the exposition will not feel cramped. It is thought that the breaking of ground will take place within twenty days. The management has been criticised for "talking so much and doing so little." There is some justice in the criticism, but now that things are pretty well under way, and the supply of oratory is getting short, we believe the city we are building by the banks of the historic River De Pere will surpass anything the world has ever seen. "Expositions are the landmarks of progress," the President said in his last address at Buffalo, and while they cost money the people cry for them and must have them.

James N. Crutcher.

OHIO PASTORS AND PARENTS.

I call upon the pastors and the parents of Ohio to send me the names and addresses of all students who will be in attendance at the Ohio State University this year. The W. 4th Ave. Church of Christ is within a few squares of the university and students will be made welcome at all our services. The pastor will teach a Bible class composed entirely of university students. An earnest effort will be made to enlist them in the active work of the church. M. E. Chatley, 949 Hunter st., Columbus, Ohio.

PROGRAM OF CONFERENCE ON BENEVOLENCES.

Minneapolis, Thursday P. M. Oct. 17th.

2:00, devotional; leader, J. H. Garrison. 2:20, address; President B. A. C. C., Mrs. H. M. Meier. 2:30, report; Cor. Sec. B. A. C. C., Mrs. J. K. Hansbrough. 2:40, Kentucky Widows' and Orphans' Home, Louisville, Ky., G. G. Bersot, Sec. 2:50, National Christian Orphans' Home, St. Louis, Mo., Mrs. Rowena Mason, Pres. 3:00, New York's Home for the Aged, East Aurora, N. Y., Mrs. W. K. Taber, Sec. 3:10, National Old People's Home, Jacksonville, Ill., Mrs. O. A. Hill, Sec. 3:20, Mothers' and Babies' Home, St. Louis, Mo., Mrs. O. C. Shedd, Treas. 3:30, Christian Home, Hot Springs, Ark., Nelson Kincaid, Pres. 3:40, Round Table Talk, conducted by Mrs. J. K. Hansbrough. 4:00, Address, W. F. Richardson, Kansas City, Mo. 4:30, Benediction, George L. Snively. Thursday a. m., Mrs. H. Meier will address the convention on "The B. A. C. C.—What It Has Done." She will be followed by George L. Snively on "The B. A. C. C.—Looking to the Future."

Mrs. J. K. Hansbrough, Cor. Secy.

NEW YORK LETTER.

The vacation season is about over and the preachers and their members are returning to the city. In fact, all the preachers are now at home and on duty.

Bro. M. E. Harlan of Sterling Place church, Brooklyn, spent part of his vacation evangelizing at Lexington, Ohio, with good results. He told the writer recently that he is encouraged in his work in Brooklyn and looks forward to his best season with the Sterling Place church.

Bro. S. T. Willis spent his vacation at Ossining, N. Y., and returns to his work to take up especially the matter of enlarging the quarters of the 169th Street church. Steps will probably be taken shortly to effect this.

Bro. J. L. Keavill stayed by his post all summer at the Second church, Brooklyn, and good reports are heard concerning his work. This congregation has been on the list of churches being helped by our New York Missionary society. This year the church requests the society to reduce the amount appropriated. This is made possible by the excellent growth enjoyed by the church.

Bro. Shepherd and his young congregation at East Orange, N. J., are doing an aggressive work. The Sunday school especially is reported to be growing rapidly. The church is now publishing a little church paper weekly. The prospects for the East Orange work are certainly bright.

At the First church, in West Fifty-sixth street, where the writer has the honor to minister, we are entering upon the season's work with enthusiasm and determination. Our two years of work here will be completed Sept. 30th. During that time every department of the work has been enlarged and strengthened. We are expecting to employ a male lay assistant to the pastor this winter, and a brother is now visiting us with such work in view. Our financial condition is better than for many years past.

Bro. J. M. Philputt is the last of the pastors of Greater New York to return to the city. His return was delayed by illness, but he is to occupy his own pulpit Sept. 15th, which will be the first time he has done so since being stricken by typhoid fever last June. The interests of the Lenox Avenue church have been well looked after during this period by his assistant, Bro. R. E. Carpenter, and by an efficient official board. We shall all rejoice to see Bro. Philputt back at his post.

The New York State convention will be held at Rochester, opening with Ministerial day, Sept. 24th, and closing Sept. 27th. The convention is to be favored by the presence of Bro. L. C. McPherson, now missionary to Cuba, but for many years pastor of the Jefferson Street church, Buffalo, and recording secretary of the New

York Christian Missionary society. We look forward to an enthusiastic convention, for we have a good year's work to report. Addresses are to be delivered during the convention by D. H. Patterson, E. R. Edwards, J. A. Wharton, A. M. Hootman, M. E. Harlan, C. H. Moss, J. P. Lichtenberger, S. T. Willis, B. Q. Denham, E. O. Irvin, Eli H. Long, H. L. Willett, Lowell C. McPherson, R. H. Miller, S. J. Corey, Mrs. Laura Gerould Craig, Miss Adelaide Gail Frost, Frank Hyatt Smith, George B. Townsend, W. C. Hull. The Rochester church furnishes lodging and breakfast free. An invitation is extended by the church to all New York disciples to attend the convention. B. Q. Denham.

PENNSYLVANIA.

Western Pennsylvania has 106 churches in its twenty-five counties. In eleven of the twenty-five counties we have no churches.

A church of thirty-seven members has recently been organized by Evangelist Fred Nichols at Bradford, the county seat of McKean Co. We have no other church in the county. In four adjoining counties we are without churches.

The Western Pennsylvania convention will be held with the church in Allegheny Sept. 24-26. Preparations are being made to make it one of the best ever held in the district.

The Indiana county district convention was held at Pine Flats Aug. 30-Sept. 1, where M. A. Stickley is pastor. J. A. Joyce, W. A. McCaffrey, H. C. Saum, H. W. Talmage and R.

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MRS. L. B. DICKINSON.

Write today for particulars and illustrated book mailed free in plain sealed envelope. Address:
The Natural Body Brace Co., Box 744, Salina, Kansas.
Every woman should have this Brace.

S. Latimer were present from without the district and took part in the proceedings. It was a very profitable meeting.

The annual meeting of the churches at Sandy Lake, Carpenter's Corners and Milledgeville was held Sept. 8th. J. A. Joyce of McKeesport, financial secretary for Western Pennsylvania, was chief speaker.

George F. Hall of Chicago is now in a meeting with the church in Altoona.

J. A. Jayne of the Observatory Hill church, Allegheny, has engaged Carnegie hall for six months for Sunday services. A former experiment of the kind proved a great success in reaching the people.

W. C. Gibbs of McKee's Rocks has been assisting in a good meeting at Edinburg, O. Nineteen persons were added to the church during the meeting.

Long Avenue church, Newcastle, will hold a meeting in November with J. V. Updike as preacher and Prof. Webb and wife to conduct the singing. A tabernacle with seating for 1,500 will be prepared for the occasion.

W. R. Warren, who writes "Matters of Moment" for the first page of *The Worker*, has a sharp eye and wields a sharp pen. A good many bubbles are pricked on that page.

C. H. Plattenburg of Uniontown and O. H. Philipps of Braddock have been invited by the program committee to preach at the National convention in Minneapolis Oct. 13th.

Four persons were added at Uniontown Sept. 1st. The church has a Sunday school of over 400 enrolled, and two flourishing missions. *The Index*, published by the pastor every Saturday, is a bright, meaty church paper and has a large local circulation.

W. B. Ryan.

RICHMOND (VA.) LETTER

The vacation season is over and gone; the rest, recreation and pleasure seekers are rapidly returning home and to the activities of life. The shepherds are hunting up their scattered flocks and lamenting over the lost ones. Sunday school officers and teachers are getting back into their places to find many of their scholars gone, some never to return. Most of the churches in this city were closed all or half of the time during the months of July and August, and most of those that kept open for one service or both had supply preaching. But the summer is gone now and the time is at hand for renewed activity and zeal on the part of preachers, teachers and their flocks.

The outlook for the four churches of Christ in this city and one in Manchester is full of hope and encouragement. Carey E. Morgan has fully recovered from his spell of sickness to the joy of a host of brethren and

friends, and is recuperating and storing up energy in the mountains of Southwest Virginia for a vigorous ministry with the 7th Street saints this fall and winter. We are all getting anxious for his return to the city, and a touch of his warm hand and the sound of his earnest voice. During his absence W. L. Fisher, late of Bellaire, Ohio, and later from Yale Divinity school, has been supplying the pulpit of 7th Street church. Good audiences have greeted him at every service and we hear only good things about him and his sermons. We shall regret to see him leave the city when his supply term is ended.

Marshall Street church has been without a pastor since the 1st of July. Bro. C. P. Williamson won all their hearts during the time he preached for them, but his school work made it necessary for him to resign the 1st of July. Bro. F. W. Troy preached for them Aug. 24th and so pleased was the church that they have extended him a call to become their shepherd. He is a strong preacher and a spiritual man. We hope he will accept. Henry P. Atkins is growing in favor with the West End church and preaching to good audiences. He is a "good man and full of faith" and has a fine field in which to exercise his powers. H. H. Moore is putting new life into the work at the Cowarden Avenue church, Manchester. He is a live man, a good preacher and we heard encouraging reports of his work.

The Third Christian church is organizing for an active work this fall and winter. The church has been open every Sunday morning and night since the 5th of May. The audiences have been most encouraging and there have been eighteen additions since the above date. We have the banner Sunday school, which is growing. We want to hold a meeting of three or four weeks continuance, with home forces, in October, and hope for a rich blessing in spiritual quickening and ingathering of souls. P. A. Cave.

EXTENSION OF LIMIT

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KENTUCKY DEPARTMENT

Geo. W. Kemper, Editor.

All news items, etc., intended for this department should be sent to the editor at Midway, Ky.

State convention!

Cynthiana, the place!!

Sept. 30 to Oct 4 the date!!!

Read the program in this issue and see what a "feast of good things" you will miss by not attending the convention.

W. S. Houchins, a native of Kentucky and a graduate of the College of the Bible, '82, but who, for the past fifteen years has been in Australia and New Zealand, is on a visit to his old home at Burgin. He will remain in America, and churches needing a minister would do well to write him. He is a man of ability and has had a very successful ministry.

The address of C. H. Earenflight is changed from Milldale, Ky., to Mt. Airy, Ohio.

Clark Braden of Cairo, Ill., is delivering a series of lectures on Mormonism this week near Briensburg.

E. L. Frazier of Muncie, Ind., recently closed a successful meeting at Sadieville.

Our schools and colleges are opening with splendid prospects for a larger attendance than last year.

Burriss A. Jenkins, formerly of Buffalo, N. Y., has arrived in Lexington and assumed his new duties as president of Kentucky University.

G. W. Nutter of Millersburg writes under date of Aug. 31st: "Closed last night a very interesting meeting at Corinth, which resulted in twelve additions. Bro. T. J. Golightly preaches for them and is very popular. A plan was set on foot to repair the church house at a cost of \$1,100. This is the home of D. W. Case."

H. M. Polsgrove of Carlisle recently closed a twelve days' meeting in Ball Hill, Nicholas Co., which resulted in twenty-five additions. W. H. Boggess is the regular preacher for this congregation.

E. P. Baker of Chaplin recently assisted J. R. Jones in a two weeks' meeting with the White Oak church, in which there were thirty-five baptisms and nineteen restored.

J. T. Lawson and R. G. Shearer, the regular minister, closed a two weeks' meeting at Mt. Pleasant church on Aug. 25th with forty-six additions. These brethren are both students in the College of the Bible, the former being a native of Mississippi and the latter of Alabama.

E. J. Willis, general evangelist for South Kentucky, will represent the South Kentucky Christian Missionary convention at the state convention in Cynthiana next month.

The meeting at Ruddle's Mills, Bourbon Co., was still in progress at

last reports with two additions. H. K. Berry of Corydon is doing the preaching.

J. Stafford of Clintonville is in a meeting with the Bethlehem church, being assisted by his son.

Milo Atkinson recently closed a very successful meeting with his home church at Tollesboro.

The meeting at Grayson, in which R. E. Moss did the preaching, closed with three additions. D. G. Combs is the regular preacher.

H. T. Cree recently assisted R. Gebbie in a good meeting at Orangeburg, Mason Co. There were four additions.

The second annual convention of the Christian churches in Mason county will take place at Germantown Sept. 20th and 21st. Addresses are to be delivered by President Burriss A. Jenkins of Kentucky University, I. J. Spencer of Central church, Lexington, Howard T. Cree of Maysville and other prominent speakers. All departments of church work in the county will be discussed and a most interesting convention is anticipated. All delegates will be entertained by the Germantown church, and it is earnestly desired that every church in the county may be well represented.

T. S. Buckingham of Washington and G. H. C. Stoney of Germantown are in a meeting at Sardis.

The District C. W. B. M. convention will be held with the auxiliary at Lancaster on the 27th inst.

A. R. Moore of Lancaster has closed a meeting with the church at Hubble, Lincoln Co., with twenty additions.

The following "squib" comes from Lancaster: "One of the pastors Sunday morning preached a most excellent sermon in behalf of giving for church extension work, and then forgot to take up the contribution. It is most certainly a rare thing for a preacher to be reminded by his members of this duty, and the pastor was subjected to considerable raillery. His apt reply was that he believed a little delay would add 'Moore' to the mission fund to certainly be collected next Sunday."

At last report there had been twenty-two additions to the church at Alton, Anderson Co., in the meeting being held by the regular minister, William Stanley. This was in the close of the first week.

H. C. Bowen of Augusta was in a meeting at Triumph, Bracken Co., at last reports, with five additions. He goes from here to Johnsville for a two weeks' meeting.

David Walker and William Nix closed a short meeting with the church at Knoxville, Pendleton Co., last week, with eight additions.

The meeting at Breckinridge, Harrison Co., in which D. W. Case of Corinth is doing the preaching, is still in progress, with twenty-two added at last report.

T. S. Tinsley of Chicago is assisting

the minister, George Ringo, in a meeting at Pleasant Hill, Harrison Co.

J. W. Harding and M. P. Lowery of Winchester closed a meeting last week in Mt. Tabor, Estill Co., with nineteen additions.

W. N. Briney of Paris, Mo., who has been on a visit to friends and relatives in Central Kentucky, preached on last Sunday at Winchester.

Dr. M. G. Buckner, who has been preaching for several years at Ennis, Texas, has accepted a call to Harrodsburg, where he will begin work Oct. 1st. We are indeed glad to welcome him back to our state. He will be a valuable addition to our preaching force.

The Lexington Democrat says: "Rev. I. J. Spencer, pastor of the Central Christian church, announced from his pulpit on Sunday night a novel undertaking that will henceforth be a feature of the church. It is a Sunday morning kindergarten, to be conducted by the ladies of the church, and is for the purpose of caring for the little children during the services while their parents are enjoying the morning sermon. Such an arrangement, while novel, is most appropriate."

State Evangelist H. W. Elliott writes: "When this appears scarcely one month stands between us and our state convention. We are on the verge of a defeat when it seemed a few weeks ago that victory was in sight. The last letters sent out to the churches have not been very generally answered. Many of our good preachers have paid no attention to them. Unless there is a radical change in the next thirty days we will go to Cynthiana hanging our heads in shame. It is out of the question for us to allow this to be so. Our congregations can yet redeem the situation. We must not allow ourselves to go before Cynthiana people and the people of our state reporting defeat. Every preacher and officer of the church who reads this knows whether the congregations represented by them are now contributing to this possible failure. Help the work now."

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KENTUCKY CHRISTIAN MISSIONARY CONVENTION.

Program 61st annual meeting, Cynthiana, Ky., Oct. 2 and 3, 1901:

Wednesday morning: 8:40, devotions, Hugh McLellan; 9:00, address of welcome, J. J. Haley; 9:15, response and president's address, George A. Miller; 10:00, report of state board and treasurer, H. W. Elliott; 10:30, address, Lloyd Darsie, "Other Men Have Labored and Ye Have Entered Into Their Labors;" 11:00, address, George Gowen, "The Church Versus the Saloon;" 11:40, appointment of committees. Wednesday afternoon: 2:00, devotions, J. W. Hagin; 2:15, address, A. R. Moore, "The Sure Foundation;" 2:45, educational address, S. M. Jefferson; 3:20, reports of committees, nominations, time and place, interdenominational temperance committee, George Darsie chairman. Wednesday evening: 8:30, Devotions, Charles L. Garrison; 7:50, Our Orphans, C. W. Dick; 8:15, sermon, E. L. Powell. Thursday morning: 8:40, devotions, W. F. Smith; 9:00, reports of committees, future work, enrollment, special missions, press; 10:15, unfinished business; 10:45, South Kentucky greeting, E. J. Willis; 11:00, address, foreign missions, A. McLean; 11:40, report of committee on obituaries; 12:00, adjournment.

KENTUCKY SUNDAY SCHOOL NOTES.

This week has been spent in organizing a Sunday school at Sonora, Hardin Co., and in holding an institute at Valley, Jefferson Co. Both visits were helpful and much needed, and both were heartily appreciated by large crowds. County superintendents have been appointed in eleven counties, making about thirty in all, and we hope to have the statistics from the schools of the state in good condition before long. Opportunity will be given at Cynthiana for each county to be represented on the program, and we want to hear of the achievements and needs of the counties. We trust you are preparing to attend Cynthiana Oct. 3 and 4. Every school should be represented by at least one delegate. We give below a prospectus of our program and it can be seen that a feast of good things is being prepared:

Thursday, Oct. 3—2:00 p. m., devotional. "The Why of Bible Teaching and Study." 3:00 p. m., Christian Endeavor service, "The Condition of the Christian Endeavor Movement in the Church at Large." "The Condition of the Christian Endeavor Movement in the Christian Church in Kentucky." "The Best Friend of the Endeavor Movement in Kentucky." 4:00 p. m., president's address, appointment of committees. 7:30 p. m., song service, W. E. M. Hackleman. Reports of the board and treasurer, of the evangelist

(illustrated). Address, H. D. Clark. Friday, 9:00 a. m., devotional. "The How of Bible Teaching and Study," "The Sunday School in the Mission Field." Committee reports. "Rally Day." 2:00 p. m., devotional; unfinished business, discussion, "Lesson Study (1) By the Scholar; (2) By the Teacher; (3) By the Superintendent." Symposium, "How Can the Sunday School Be More Helpful (1) To the Home; (2) To the C. E.; (3) To the Orphans' Home?" "County Echoes," two minutes for county superintendents and other representatives. 7:30 p. m., praise service. "Teacher Training." Address, Judge Barker, Louisville.

Make your arrangements now to be at Cynthiana, Oct. 3 and 4.

Louisville, Ky. Robt. M. Hopkins.

OLD FRIENDS MEET AGAIN.

"Years ago I had occasion to use Dr. Peter's Blood Vitalizer," writes Mr. F. Hildebrand, of Ellinwood, Kansas, "but somehow or other I lost track of it again. Lately I had stomach trouble which I was unable to cure in spite of a great deal of doctoring. I recollected my old friend, the Blood Vitalizer, and procured some. The result was as satisfactory as years ago, which proves that this remedy is always the same."

There is no change in the Blood Vitalizer. It is the same to-day as years ago; the same herbs and the same care are used in its composition, and naturally the same results follow its use. Sold only by special agents or the proprietor direct. Address Dr. Peter Fahrney, 112-114 South Hoyne avenue, Chicago, Illinois.

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BOOKS

How to Work for Christ. A Compendium of Effective Methods. By R. A. Torrey. Fleming H. Revell Co. 518 pages. Price \$2.50.

This encyclopedic work by the superintendent of the Moody Institute of Chicago has much to commend it. It is plainly and incisively written; it gives the results of a wide experience; it does not deal with theories, but with conditions; it affords specific directions regarding things upon which many wish to be informed, and about which the writer has earned the right to speak. Mr. Torrey is a sublime dogmatist. He knows whereof he affirms. No shade of doubt or hesitancy rests upon his utterances. Perspective he has none. That there may be another side to the question which he is discussing seldom occurs to him; and if it does he brushes the thought aside without ceremony. This makes his method of presentation simple and easy; but with thinking people it discounts the value of his utterances as a teacher and leader.

The title of the book is something of a misnomer. It ought to have read "How to Work for Christ Along Evangelistic Lines," for that is the subject of which it treats. As to the question of how to work for Christ along the quieter and humbler paths of everyday life, it has nothing to say. There are many devoted Christians whose lives are filled to the brim with service for the Master, who on reading this book would be forced to say, "If this is all that is meant by working for Christ, then we are not in it." They have heard no divine voice calling them off to evangelistic work. Their field of service lies in other directions.

But within its self-imposed limits this is a helpful book. It is a compendium of methods which Dr. Torrey has found effective, and which many may find suggestive. It deals, however, too much with commonplace details, and has little or nothing to say of underlying principles. The things laid down with much elaboration are generally the things which common sense would suggest. This may, after all, be a merit, as most people require to be reminded of the value of the common. The book is divided into three parts. Part one deals with personal work and shows how to get hold of different classes of people so as to bring them to Christ. Under this head something more ought to have been said about bringing Christ to men; for it is the kind of Christ who is preached that determines the drawing power of the truth, and the results which will follow when men are brought to him. Part two treats of methods of Christian work, such as house-to-house visitation, cottage meetings, open-air meetings, revival meetings, etc. Here much sensible advice is given. Part three deals with teaching and preach-

ing the Word of God. This is a treatise on homiletics. It shows how to prepare a sermon, and gives samples of the kind of sermons which should be prepared. In these sermonic outlines there is little that is suggestive of the modern spirit, or of the inbreathing of the free Spirit of God. They are narrow in their thought, and yet their very narrowness gives them a sort of intensity and power.

This book comes out at an opportune time, when plans are being made for the winter's work. And while many will find it outside of the sphere of things in which they live and work, others will find in it stimulus and direction. Like every other book which deals with methods, it will be useful to those who can use it.

The Divine Pursuit, by John Edgar McFadyen, B. A., M. A., Professor of Old Testament Literature and Exegesis, Knox College, Toronto. Fleming H. Revell Co. 209 pages.

This is a notable book. It consists of a series of devout, thoughtful and suggestive meditations which it is a joy to read. Every page is rich in poetic fancy and in spiritual insight, and is fragrant with the spirit of true devotion.

The first impression received from reading this book is that in style and in the general trend of its thought it resembles the devotional works of Dr. George Matheson. A comparison is therefore inevitable, and no higher praise can be given than that it does not suffer by the comparison.

It is said by publishers that the demand for devotional books is not as large as it was a few years ago. This is partly the result of the flooding of the market with cheap and thin devotional books, made up of plous platitudes. The demand for devotional books of the high quality of "The Divine Pursuit" is sure to return, for what the Church needs, she will ultimately want.

We have already enriched our pages with several chapters taken from advance sheets of this book. We give elsewhere in this issue one more extract, which will afford a fair sample of the excellence of its contents.

"Romanizing Tendencies in the Episcopal Church" is the title of a trenchant sermon by Rev. Thos. Dowling, D. D., of Los Angeles, Cal. Dr. Dowling does not condemn ritualism in itself, but its abuse. He notes with alarm the introduction of the errors of Romanism into a church which has been called "the bulwark of Protestantism."

Here is one specimen among many which is published by the League of the Holy Cross, and circulated by thousands in the Church of England, in which the priest is put before the very father and mother, and the child is taught as follows: "It is to the priest only that the child must acknowledge his sins if he desires that God should forgive him. Do you know why? It

is because God, when on earth, gave to his priests, and to them alone, the divine power of forgiving sins. Go to the priest, who is the doctor of your soul and who cures you in the name of God. I have known poor children who concealed their sins in confession for years; they were very unhappy; were tormented with remorse, and if they had died in that state they would certainly have gone to the everlasting fires of hell."

The church that can tolerate such teaching within its borders is in a bad way.

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THE HOME

Little Things.

"Only a smile, yes, only a smile
That a woman o'erburdened with grief
Expected from you: 'Twould have
given her relief.

For her heart ached sore the while;
But weary and cheerless she went
away,

Because, as it happened, that very day
You were 'out of touch' with your
Lord.

"Only a word, yes, only a word
That the Spirit's small voice whispered
'Speak;'

But the worker passed onward un-
blessed and weak,

Whom you were meant to have
stirred

To courage, devotion and love anew,
Because when the message came to
you,

You were 'out of touch' with your
Lord.

"Only a song, yes, only a song
That the Spirit said, 'Sing to-night,
Thy voice is thy Master's by purchased
right;'

But you thought, 'Mid this motley
throng

I care not to sing of the city of gold—
And the heart that your words might
have reached grew cold,

You were 'out of touch' with your
Lord.

"Only a day, yes, only a day!
But oh, can you guess, my friend,
Where the influence reaches, and where
it will end,

Of the hours that you frittered
away?

The Master's command is, 'Abide in
Me;'

And fruitless and vain will your ser-
vice be

If 'out of touch' with your Lord."
—South African Pioneer and Link.

"All There."

Perhaps the most valuable sugges-
tion that can be made here to the great
host of students about entering or re-
entering schools of various grades, is
that they gather up all their energies
for the one thing before them. If
young people begin their school work,
planning at the same time to be a
"social success," to have a great many
evenings for pleasure, or to be active
in all the games and recreations of
their companions who are not in
school, they will not likely make the
year a very profitable one. Half-heart-
edness never accomplished much that
is worth while.

It was a saying of Goethe, in Ger-
man, "Wo du bist, sei alles"—"Where-
ever thou art, be all there." Whatever
you are going to do give your whole
self to it. Some people never get more
into any work they do, even into their

than a fraction of their whole selves
play. It would be a good thing if ev-
ery pupil in any school this year
should determine to be all there—to
put all his life into his studies. This
does not mean that he must renounce
all pleasure, that he must be a recluse,
a dull bookworm, that he must miss
many good things he would like to
have. It means only that he will make
his school work the first thing, that he
will determine to master every prob-
lem, that he will falter at no hard
task, that he will not trifle nor loiter,
that he will shirk no duty, no respon-
sibility, that he will always do his best.

At the last commencement in one of
our colleges, there was one member of
the senior class who failed to receive
his diploma. It was said by the pro-
fessors and by his classmate that he
was by no means a dullard, that his
failure was not for want of capacity, but
that his dishonor was the legitimate
outcome of his indolence. From the
beginning of his college course he was
never "all there" in anything he un-
dertook. This was as true of his so-
cial life and of his play as it was of
his studies. He never brought more
than half of himself to anything. If
he had failed after doing his best, sole-
ly because of his lack of natural abili-
ty, there would have been no dishon-
or in his missing the prize. As it
was, however, there was nothing to
palliate the humiliation of his failure.

What has been said about school life
applies as well to all kinds of work and
duty. Many people are taking a new
start this month. Many college and
university graduates are beginning
their life-work in the world. Indeed it
will do no harm to any one, young or
old, to make a fresh beginning, and
here is the lesson for all: Give your
whole self to it. Whatever may have
been possible a generation or two
since, it is not possible now, in this
first year of the twentieth century, to
make anything worth while of one's
life without putting all one's energy
into the striving. "Wherever thou art,
be all there."—Forward.

Any Other Way.

"A telegram for Miss Archer."

Every head in the schoolroom was
lifted in quick surprise and expecta-
tion. Florence Archer left her desk
and went forward, with changing color,
to receive the yellow envelope whose
seal so often covers faithful messages.

The message was clear and concise,
but entirely inexplicable; "Take the
9 P. M. express on P. & B. Meet me
at Fluvanna Junction, 8 A. M. to-mor-
row, Thursday."

The rest of the day was spent in
hurried preparation. Many of Miss
Archer's friends opposed her going;
even Miss Hall, the principal, seemed
doubtful.

"Surely, my dear, your father did
not know the difficulties in the way,
or he never would have made such a
plan for you. Does he know that you

will have to drive twelve miles after
dark to meet this 9 o'clock express?"

"Certainly, he does, Miss Hall. Fa-
ther is perfectly familiar with all these
routes," answered Florence, who con-
tinued her preparations amid the pro-
tests of her friends.

"Please, girls," she cried at last in
desperation, "don't mention the sub-
ject again. My father is the wisest
man I know; he is the kindest man I
know; if there had been any other way
better than this, he would have chosen
that way. I am sure that he has made
the best plan that could be made for
me under the circumstances. Now you
must help and not hinder me."

This decided stand silenced Flor-
ence's troublesome advisers; it silenced
her own doubts and anxieties for the
time.

At last she was ready for the first
stage of her journey. It was very
cold and dark when she started for
her drive. Part of the way the road
was a narrow pass round the base of a
cliff on the right, with a deep gorge on
the left. Florence got out again and
again and walked over the most dan-
gerous places, while the driver led his
horses.

"How could my father give me such
a journey?" she thought and again she
settled it with the loving answer of
faith: "If there had been any other
way that was better, father would have
taken that way."

Altogether, it was a most uncom-
fortable and tiresome journey and it
was not until the lazy winter sun of
another day had gotten up, that Flor-
ence reached Fluvanna Junction.

Then from her father's strong, lov-
ing arms she was set down in a "Ves-
tibule Limited" and the first face to
greet her there was her dear mother's.

When the three were comfortably
seated, the father said:

"Now, little daughter, I am prepared
to answer questions without stint; but
first let me ask one: What did you
say when you read the telegram?"

"Of course I was surprised, father,"
she said.

"Of course."

"Of course I was perplexed."

"No doubt."

"I did wonder a little why you hadn't
told me more about it."

"Very naturally."

"Then"—Florence's sweet face was
as bright as the new day—"then I just
said to them all: 'My father has done
the best he could; if there had been
any other way for him to do that was
better, he would have done that
way!'"

Her fond father gave her a bear's
hug; then Florence heard the story:

Her mother, whose health was deli-
cate, had been ordered to Florida and
had agreed to go only on the condition
that Florence should go with her. But
the very day the decision was reached
word came from the weather bureau
that a big storm and a big drop in

temperature were traveling in from the west.

"We had to outrun that storm, you see, Florence, for the mother's sake; and the only way to get you in our possession was to give you that disagreeable night journey," said her father.

"Was it disagreeable?" asked Florence, lying back in delicious repose. "I had forgotten it. I would take a dozen such journeys gladly, to go on such a lark with you and mother."

"I might have explained the situation, but there was no time for a letter," continued her father, "and even a long and costly telegram would have left you uneasy, for you would have feared that I was keeping back something."

"I am sure I should."

"So my child, I deliberately chose for you the physical discomfort and the mental perplexity."

"Your way was the very best possible, father," said the happy daughter. Florence accepted thankfully and joyously her happy winter. But as the years went on other trials and difficulties and doubts met her, as they meet every human being. She could not always see why they were sent; but always there arose before her that night's journey with its hidden meaning and its happy end.

"Shall I not trust my Heavenly Father, too?" Florence would ask herself. "Do I not know that if there was any other way through life better for me than this, that my Father would have chosen that way for me?"

Then faith would whisper: "When you see your Heavenly Father's face you will say to him, too, 'Thy way was the very best possible way.'"—Elizabeth P. Allen, in the Advance.

"Be on the Watch."

A gentleman stopped suddenly before a sign that told him messenger-boys were to be had inside. He hesitated, and then went in:

"How many boys have you in just now?" he asked.

"Six," was the reply; "it's dull today."

"Then they're all here," said the gentleman, looking around, while the boys themselves were all attention, wondering "what was up."

"Boys," said the gentleman, eyeing them scrutinizingly. "I suppose you know there is an exhibition of trained dogs to-night?"

The faces of the boys showed that they were perfectly aware of that fact, and that they might even give him some points in regard to it.

"Well, I'm looking for a boy to take a blind man to see it."

A titter was the first response; then followed a variety of expressions, as: "A blind man!" "You're foolin'!"

"What could a blind man see?" and "You can't guy us that way!"

"I'm not guying; I am in earnest."

said Mr. Davis, and then, looking at one of the boys who had said nothing, he asked:

"Well, what do you think of it?"

"I think I could do it," was the reply. "Yes, I'm sure I could, sir."

"How do you propose to make him see it?"

"Through my eyes, sir. That's the only way he could see it."

"You're the boy I'm after," said Mr. Davis, and he arranged for him to meet the blind man.

The exhibition was in a large theater, and the blind man and his guide had a box to themselves, where they could disturb no one; but Mr. Davis, from his seat in the audience, knew that the boy was telling what went on so that the blind man could understand, and others in the audience became interested in the messenger-boy and his companion, who, though carrying on an animated conversation, seemed absorbed and excited over everything that went on. Indeed, no one applauded more heartily than the blind man himself.

The following day Mr. Davis again appeared among the messenger-boys, and after a few words with the manager said:

"Boys, there was a chance offered every one of you yesterday—a chance for lifting yourselves up in the world—but only one of you grasped it. My friend, the blind man, has felt for some time that he might get much pleasure out of life if he could find some young eyes to do his seeing for him, with an owner who could report intelligently. My stopping here yesterday was with the thought that possibly such a pair of eyes could be found here. It was an opportunity held out to every one of you, but only one understood and grasped it. For the rest of you it was a lost opportunity; for my friend is delighted with the experiment—says he is sure I hit upon the one boy in town who will suit him, and has offered him a good position with a fine salary. Messenger-boys are easy to get, but a boy who can make a blind man see is at a premium. And yet you might—well, you see, that boy, although he did not know it, was on the watch for a good opportunity, and when it came he knew how to manage it. It is the only way to keep good opportunities from slipping away, boys; you must be on the watch for them."—Anne Weston Whitney, in Sabbath Recorder.

WHEN MY MOTHER TUCKED ME IN.

Ah, the quaint and curious carving

On the posts of that old bed,

There were long-beaked, queer old griffins

Wearing crowns upon their heads,

And they fiercely looked down on me

With a cold, sardonic grin;

I was not afraid of griffins

When my mother tucked me in.

I remember how it stood there,

With its headpiece backward rolled,

And its broad and heavy tester
Lined with plaitings, blue and gold,
And the great old-fashioned pillows
Trimmed with ruffles, white and thin,
And the cover soft and downy
When my mother tucked me in.

Sweet and soft her gentle fingers,
As they touched my sunburnt face;
Sweet to me the wafted odor
That enwrapped her dainty lace;
Then a pat or two at parting,
And a good-night kiss between;
All my troubles were forgotten
When my mother tucked me in.

Now the stricken years have borne me
Far away from love and home,
Ah, no mother leans above me
In the nights that go and come,
But it gives me peace and comfort,
When my heart is sore within,
Just to lie right still and, dreaming,
Think my mother tucked me in.
—Bettie Garland, in New Orleans Picayune.

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the word;

3 ^c It seemed good to me also, having ^{rv} had perfect understanding of all things from the very first, to write unto thee ^d in order, ^e most excellent Thē-ōph'ī-lās,

4 ^f That thou mightest know the certainty ^{rv} of those things, wherein thou hast been instructed.

5 ^g **T**HERE was ^{2g} in the days of Hēr'od, ^{ro} the king of Jū-dæ'a, a certain priest named Zāch-q-rī'as, ^h of the course of A-bī'ā: and ^{rv} his wife was of the daughters of Aār'qn, and her name was E-lī'q-bēth.

6 And they were both ⁱ righteous before God, walking in all the commandments and ordinances of the Lord blameless.

g Matt. 2. 1.
h 1 Chr. 24.
10. 19.
Neb. 12. 4, 17.
i Gen. 7. 1;
17. 1.
1 Kin. 9. 4.
2 Kin. 23. 3.
Job 1. 1.
Acts 23. 1;
24. 16.
Phil. 3. 6.
k 1 Chr. 24. 19.
2 Chr. 8. 14;
31. 2.

l Ex. 30. 7, 8.
1 Tim. 2. 28.
1 Chr. 23. 13.
2 Chr. 29. 11.
m Lev. 16. 17.
Rev. 8. 2, 4.
n Ex. 30. 1.
o ver. 29.
Judge. 6. 22;
13. 22.
Dan. 10. 8.
ch. 2. 9.
Acts 10. 4.
Rev. 1. 17.
p ver. 60, 63.
q ver. 64.
r Num. 6. 3.
Judge. 13. 4.
ch. 7. 33.

10 ^{rv} And the whole multitude of the people were praying without at the ^{rv} time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of ⁿ the altar of incense.

12 And ^{rv} when Zāch-q-rī'as saw him, ^o he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zāch-q-rī'as; ^{rv} for thy prayer is heard; and thy wife E-lī'q-bēth shall bear thee a son, and ^p thou shalt call his name Jōhn.

14 And thou shalt have joy and gladness; and ^q many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and ^{rv} shall drink neither wine nor strong drink; and he

3 traced the course of all things accurately from the first, 4 concerning the things wherein thou wast instructed. 5 (the)—he had a wife of 8 Now it came to pass,

while he 9 enter into the temple of the Lord and burn incense. 10 hour of 12 Zacharias was troubled when he saw him, and fear 13 because thy supplication is heard, 15 he shall drink no wine

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